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BIOGRAPHICAL SKETCH

OF THE LATE

REV. JOHN TOWNSEND, OF BERMONDSEY.

THE venerated subject of this brief memoir was born in London, March 24th, 1757. His parents were in humble life, but happily possessed of those principles which impart dignity to the character, irrespective of the distinctions of a world which passeth away. The father of Mr. Townsend had indeed, in his youth, enjoyed brighter earthly prospects, but in consequence of his conscientious attachment to the ministry of the Rev. G. Whitefield, he was disinherited, and doubtless found the blessedness of those who are persecuted "for righteousness' sake." His son John was admitted, at a proper age, as a scholar, into Christ's Hospital, one of the noblest institutions of which the metropolis can boast, and here a solid foundation was laid for those respectable attainments which, by his own industry, he was afterwards to acquire. On the term of education expiring, he was apprenticed to his father, who was employed in a mechanical business, and who probably retained his son beneath his own roof, from a solicitude that he should attend that gospel ministry for which he had suffered, and by which he had enjoyed so much. With him, therefore, he constantly heard at Tottenham Court Chapel and the Tabernacle, and was often seriously impressed by the faithful and heart-stirring ministry with which

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that connexion was at that period blessed.

At length the set time arrived, when a permanent effect was produced on his mind, by a sermon upon Psalm ciii. 19. "Like as a father pitieth his children," &c. from Dr. Peckwell, then a very popular and eloquent preacher amongst the Calvinistic Methodists. He subsequently joined the communion at the Tabernacle, and was introduced to one of those societies which then existed amongst the young men, for prayer and reading the scriptures. It was usual, on these occasions, for each member to deliver his sentiments on some passage of Holy Writ, which, while it doubtless often betrayed the crude and ignorant notions of many a self-possessed but uninformed mind, yet also elicited those talents for public instruction which might otherwise have remained concealed from observation.

The ministerial gifts of Mr. Townsend were thus discovered by a friend, to whose christian advice and instruction his introduction to the ministry may be attributed. By him he was induced to visit Mitcham, in Surrey, where he preached his first sermon, which proving acceptable, he was encouraged frequently to exercise his gifts as a preacher.

Having been introduced, in 1779, to supply the chapel at

Lewes, in that county, for six weeks, he continued there for eight months; which season of seclusion was connected with circumstances highly favourable to his ministerial improvement. At that period the Rev. R. Cecil possessed two small livings in that neighbourhood, the united annual value of which did not exceed £80. Here, however, in the spirit of Christian disinterestedness, which so peculiarly characterized that eminent minister, he laboured abundantly whilst his health permitted, and it was Mr. Townsend's privilege to hear him preach twice every week: and he could not hear such a man in vain. Not only was his heart made better, but an impulse was given to his mind highly favourable to its improvement. Under this excitement, he providentially discovered, in an upper room of the house where he boarded, put away as useless lumber, a good selection of old divinity books; from which, to use his own expression, he procured "many a precious morsel." With such a tutor, and such an academical library, his leisure was most advantageously occupied; for what devoted young minister could hear Cecil, and read the Puritans, without advancement in knowledge and piety? At the close of eight months, he was compelled to return to London, much to the regret of himself and the people amongst whom he had laboured.

He was now invited to Kingston in Surrey, where he preached for fifteen months, as a candidate for the ministerial office, and was ordained, in 1781, as the pastor of the Congregational church in that town. At the close of three years he felt it his duty to resign his charge, as the Antinomian heresy, at that period, begun very seriously to disturb the peace of that and many other churches in the neighbourhood.

In 1783, the ancient Presbyterian congregation, Jamaica Row,

Bermondsey, in which those able ministers and eminent confessors, James Janeway and Thomas Rosewell, had presided, became extinct, through the ill health and Arian sentiments of their last pastor, Dr. Flaxman; upon whose resignation, the meeting-house was taken by some Independents, and the following year Mr. Townsend was invited to become their minister; and, in 1784, he was set apart for the pastoral office amongst them.

In 1787, the late excellent Mr. Hawkes purchased the lease of Orange-Street chapel, formerly the church of the French Protestant refugees, and subsequently an episcopal chapel, in which the Rev. Messrs. Toplady, Cecil, Foster, and Eyre successively laboured. This chapel was opened on the Calvinistic Methodist plan, March 25, 1787; and, in consequence of the failure of one of the ministers engaged for that service, Mr. Townsend was, at a short notice, prevailed upon to preach in the evening; and it pleased God to bless the discourse he delivered to the conversion of a female, who attended the chapel expecting to hear the preacher who had been previously announced.

This encouraging incident led the managers of that chapel to form a regular engagement with him; and from that time, to the last Sabbath of his ministry, he occupied their pulpit four times in each month: a fact which is at least creditable to his catholic spirit, seeing that he was a conscientious dissenter from the liturgical services of the national church.

He was, doubtless, encouraged in these extra-pastoral duties at Orange-street by the peculiar success with which his ministry there was blessed. He has been frequently heard, in his own modest way, to state that he had known more than one clergyman, and several Dissenting ministers, who

had acknowledged that they received their first religious impressions through his labours in that place.

It was early in the summer of 1792, when a lady, in the neighbourhood of London, first suggested to Mr. Townsend the necessity of establishing an Asylum for the Deaf and Dumb. Her own son, who was born with that humiliating imbecility, had been, by scientific instruction, very considerably relieved; and she felt solicitous that for such cases, fearfully aggravated by poverty, a public asylum should be founded.

The idea was wisely suggested to the man who had benevolence and energy to realize it. Mr. Townsend consulted Mr. Henry Thornton, who pledged his assistance. He then drew up and published, both in the newspapers and as a circular, an address to the public, in which he expresses a hope, that their liberal assistance "will raise another lasting monument to the munificence of the English nation." The project was patronized, and a meeting was held at the Paul's Head, Cateaton-street, Aug. 30, 1792, H. Thornton, Esq. M. P. in the Chair, for the establishment of the Deaf and Dumb Asylum, to which his beloved friend, the Rev. H. C. Mason, was appointed gratuitous Secretary. The formation of this important institution, brought to view a far greater number of indigent deaf and dumb, than it was at first imagined could be found, and which rendered the erection of a large and appropriate Asylum necessary. In 1808, this was accomplished, and with such persevering zeal did Mr. Townsend prosecute this favourite object, that by his own individual efforts and personal applications, he brought a sum of more than £6,000 to its funds. At first, there were many who thought the success of this attempt very doubt-

ful, but it is no longer problematical, as may be witnessed by visiting the Asylum, where it will be found, that those who were once deaf, and dumb, and ignorant, are receiving a course of moral and religious instruction, and enabled to speak, read, write, cypher, and comprehend the meaning and grammatical arrangement of words, and also to understand and practice the arts of mechanism and handicraft, so as to carry on several manufactories as part of the establishment. Enviably, indeed, must have been the feelings of our venerable friend, when he first heard the feeble accents of the emancipated tongue, and first witnessed the bright dawning of intelligence in the countenance which seemed destined to undeviating inanity and dullness.

It was Mr. Townsend's privilege to be engaged in the formation and establishment of nearly all those important moral and religious institutions, which have arisen to adorn and bless our country during the past half century. He was one of the little band that met in the apartments of the late excellent Joseph Hardcastle, to direct the formation of the Bible Society, to which, indeed, it was his happiness to give its very appropriate and expressive title. The writer of this article remembers to have heard him refer to this circumstance at a public meeting, when, with the amiable pleasantries by which he was characterized, he remarked, "that though he was a Dissenter, yet *he once stood godfather*, for when, at a provisional meeting, it was asked what the Society should be called, he replied, call it the British and Foreign Bible Society."

In a note to his funeral address at the grave of Mr. Hardcastle, he thus tenderly alludes to those benevolent deliberations:—

"I scarcely ever pass over London

Bridge, without glancing my eyes towards those highly-favoured rooms appertaining to our departed friend's counting-house, at Old Swan Stairs, and feeling a glow of pleasure at the recollection, that there the *London Missionary Society*, the *Religious Tract Society*, the *Hibernian Society*, &c. formed those plans of Christian benevolence on which Divine Providence has so signally smiled. This pleasure is greatly heightened, when I also recollect, that in those favoured rooms was brought forth that gigantic agent of moral and spiritual good—the *British and Foreign Bible Society*. These rooms, in my judgement, are second to none but that in which the disciples met after their Master's ascension, and from whence they went forth to enlighten and to bless a dark and guilty world.”

The reputation which Mr. Townsend had necessarily acquired by his philanthropic labours, brought under his notice the privations of many of his brethren in the Dissenting ministry, who naturally applied to one possessed of extensive influence, which he evidently consecrated to the cause of benevolence. He therefore, in September, 1810, published a circular letter, addressed *To the Ministers, Officers, and all other Members and Friends of the Congregational Churches in England*; in which he thus develops another benevolent project he had formed :

“ Whilst our ministers have taken a most active and liberal share in these works of faith and labours of love, and some even beyond their ability, it is evident to the writer, as well as to many others, that something is needful to be done towards supplying their necessities, and lightening their cares. Some of them have already spent, and others are cheerfully and laboriously spending, their time, their strength, and their talents, for the cause of God, and the advantage of their fellow-men, whilst the interests of their own families are not adequately provided for. Much has been said upon the subject, and many ways proposed for their relief; but it is time that something of an adequate and permanent nature was actually done.

“ The advocate of this new object has long had his eye and his heart fixed upon this work of mercy; but the time and labour required to nourish and bring to maturity his first and darling child, have hitherto prevented.* Providence having

now accomplished that object, far beyond his most sanguine expectation, he has determined, by the assistance of the Almighty, to devote all the time and strength which can be spared from other necessary and important avocations, to the formation of an institution, to be denominated the *Congregational Asylum*; to embrace, 1st. The education and boarding (and clothing, if possible,) of 80 or 100 children of ministers of the above denomination; and, 2d. To provide a comfortable retreat for 10 or 12 aged ministers, worn out in the honourable and arduous service of the Christian sanctuary.

“ In proportion as the exertions in favour of religion increase and prosper, and the churches of course are multiplied, the number of our public teachers must also increase; and it is a fact, too well known to need any enlargement or proof in this Circular Letter, that the pecuniary circumstances of the generality of our ministers are far from being what they ought to be: but few of them can provide for their families more than food and raiment; some scarcely these. As to any surplus, to lay by to meet the peculiar necessities of old age, or decently educate their children, with too many it is utterly impracticable.

“ The children of Dissenting ministers are shut out from all those schools which are under the influence of the Establishment. Is it not, then, much to be regretted that, as yet, there has been no better provision made for them among their own denominations? The want of this accounts for their being, generally, so ill-educated. As to Dissenting ministers teaching their children themselves, that is next to impossible, owing to the multitude and variety of their avocations; and to provide them with suitable private schools is nearly as difficult, arising, in general, from the smallness of their incomes.

“ Although the individual who, in a humble dependence upon God, has taken upon himself the laborious task of raising and establishing this temple of mercy, and on whose exertions and zeal it must materially depend, at least for some time, is a minister of that denomination for whose advantage it is formed; yet he feels great gratification in being able to say, that Providence has placed him out of the reach of deriving any advantage from it himself, either now or in future. He is, of course, necessarily exonerated from even the suspicion of having any interested motive in devoting himself to this needful and important service.

“ In making this appeal to the liberality of Christians, the writer thinks he may especially and most confidently reckon upon the zealous co-operation, not only of the ministers and officers of Congregational Societies, but he also

* Asylum for Deaf and Dumb.

hopes that the rich and affluent among the laity in general will show a prompt zeal, (as they have done upon so many other occasions,) not merely by their own individual subscriptions, but by endeavouring to influence all within their neighbourhood, to whom Providence has afforded the means of doing good. What may be done by strenuous exertion and persevering application, and that in a short period of time, has been so abundantly demonstrated to the writer, in the case of the asylum for the Deaf and Dumb, that he feels no hesitation in persuading himself that ample and growing success will attend this work also.

"J. TOWNSEND."

Though a thousand copies of this candid appeal were privately circulated, besides its far wider diffusion through the Evangelical Magazine, yet it must be recorded, as illustrative of the inertness of our denomination when its particular interests are only concerned, that, after the plan had been published four months, the offers of assistance he received only amounted to £200.; and he was therefore compelled to publish a second letter, with some affecting statements of ministerial distress, to excite the spirit of a body ever ready to care for the general interests of the kingdom of Jesus rather than of those which are exclusively their own. After frequent deliberation, it was determined, though contrary to the wishes of Mr. Townsend, to limit the proposed establishment to a free-school for the sons of poor Independent ministers, to be called the CONGREGATIONAL SCHOOL; and in October, 1811, the first election of scholars took place.

In 1815, the premises at Lewesham were purchased, to place the Institution on a more permanent basis; and, to obtain the purchase-money, Mr. T. furnished his full measure of toil and exertion, by taking a tour through great part of the counties of York and Lancaster, to excite the churches there to assist it by their patronage.

Fifteen years have passed since this valuable Institution was esta-

blished, and nearly a hundred sons of poor ministers have been gratuitously boarded and educated under its roof; yet it has not even now obtained that support from our churches which is commensurate with the extent of the denomination, or the magnitude of its claims. Its venerated founder has now left it to our body, by whom, doubtless, it will be upheld, as the appropriate monument of his benevolent feelings and dissenting attachments.

Mr. Townsend grew old in the steady prosecution of those works of piety and benevolence to which he had put his hand. He spent a large portion of his time in the Committees of the various Societies with which he was connected, and which was enough to dissipate the mind of any ordinary man. But he possessed "very enviable facilities for prosecuting his labours, for he could abstract himself for patient thought in the very midst of business, could sketch his sermons in a committee room, and conduct his hallowed meditations in the streets of this crowded metropolis." Often has he been seen to draw from his pocket a mass of papers, from which some unfinished sermon had been selected, and to which he has added many a paragraph, as if unconscious of what was passing around, and then, at the time when the discussion grew warm, and other men's tempers appeared excited, he has risen, and in the accents of wisdom and love, suggested a course which has lessened the difficulties, and softened the asperities of those around, who have acknowledged the efficiency of his affectionate interposition.

His eminent philanthropy secured him the affectionate regard of the distinguished members of other communions.

"His temptations to vanity," says the Rev. George Clayton, "were as powerful as could well have assailed any public character. The applause of popular assem-

lilies, the homage of the representatives of foreign nations, the condescensions of royal favour on the part of crowned heads and of princes of the blood, the general estimation of the wise and good, yet all this abated not the lowly estimate he formed of himself. He was proof against 'the fascination of the high-born smile,' which dissolved not his steadfast virtue, nor betrayed him into vain-glorious display, or obtrusive presumption. He knew his place, and modestly kept it, and God honoured him in it with a high measure of usefulness. In my own hearing, a venerable prelate of the episcopal church once said to him, in a public company, 'Mr. Townsend, if you come to our city, and take up your quarters any where but in the bishop's palace, I shall be quite affronted with you.' And this was not the only instance in which the episcopal portals were open to receive him, by express invitation."

Yet, amidst it all, he never attempted to conceal his humble origin, and he once adverted, with evident emotion, at a meeting of the City of London Auxiliary Bible Society in the Egyptian Hall, to the circumstances of his childhood, when he came there on the Easter Monday, with the other boys of the Blue Coat School, to receive a plumb-cake and a silver sixpence, at the hands of the magistrates who successively filled the civic chair, during the progress of his education.

He was unceasingly alive to every benevolent project, of which he gave a public proof but a short time before his death. A correspondent in the Evangelical Magazine, suggested, that some plan might be devised for erecting a number of alms-houses, for poor aged ministers, who might be superannuated. This immediately revived in Mr. Townsend's mind, that part of his original plan, in connection with the Congregational School, which he was compelled to abandon, and he published, in that useful miscellany, the following reply, which we gladly transcribe, to excite increased attention to a subject which demands the notice of the Congregational body.

"I was pleased to see, in your last Number, the article respecting some kind of retreat for aged and worn-out ministers. I have often turned my attention to this subject; I wished, indeed, to have connected an Asylum for Aged Ministers with the Congregational School, but could not carry the measure. I write this short letter, Mr. Editor, to say I will most cheerfully join in any plan which is suited to carry this benevolent measure into immediate execution, either upon a mixed or restricted principle. When it is recollected how many very excellent institutions, for the support and comfort of aged widows and decayed tradesmen, have been formed by the zeal and liberality of individuals, who have left by will, or have devoted in their life-time, enough to purchase a suitable building, and also an annual allowance of money and coals; it is to be lamented that no individual among our rich friends have properly felt this question. Many Christians have died so very rich, that they might have provided most amply for their own families, and yet not have forgotten and neglected this desirable object. As soon as I have heard of the death of a very rich Christian, I have hoped and expected something of this kind; but hitherto I have been disappointed, and therefore I am anxious to see something done by smaller donations and annual subscriptions.

"J. TOWNSEND."

But this he was not permitted to accomplish. He had done enough to render his name fragrant on earth, and doubtless to obtain the approbation of heaven.

We must now avail ourselves of the affecting narrative of his closing days, which Mr. G. Clayton gives in his funeral sermon, to which, indeed, we are already indebted for several preceding particulars.

"The last Sabbath he preached, he delivered two sermons from the same text: "Consider what I say, and the Lord give thee understanding in all things." One was preached in the morning, at Orange Street, and the other at his own chapel in the evening.

"During his illness, his sufferings were very severe, not being able to remain in bed more than two or three hours out of twenty-four, and frequently obliged to sit in a chair all night; but the Christian character was strongly exemplified through the whole of his sufferings, in his gratitude, humility, gentleness, and resignation to the divine will.

"He repeatedly acknowledged his own unworthiness, and often said he was over-

whelmed with shame, when he considered how much God had done for him, and how little he had done for God; that he should have been destitute of peace, if it were not for the conviction that he rested his hope alone upon the finished work of salvation; and that the Gospel he had so long preached to others was the only solace to his mind, in the prospect of eternity.

"He remarked how mercifully God had dealt with him, in making him acceptable and useful as a preacher, and giving him favour in the eyes of his fellow-creatures, and his brethren in the ministry.

"On one of his family asking him how he felt, resting his arm on his Bible, (his usual custom,) he replied, 'Here I am safe; I know it is a finished righteousness;' and, on another occasion, 'The promises contained in this book are my sheet-anchor.'

"When enduring excruciating pain, he would repeat those lines,

'My sufferings are not worth a thought,
When, Lord! compar'd to thine,'

and would then call to the recollection of those present the agonies of Christ in the garden and on the cross. In one of the paroxysms of extreme pain, a few nights before his death, he said, 'Human nature cannot bear this long;' and exclaimed, 'What must have been the sufferings of the martyr's at the stake! What must have been the Saviour's agony, when, in the prospect of death, he cried out, *Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done!*' and immediately said, 'What are my sufferings, compared to the Saviour's in the garden, when he sweat, as it were, great drops of blood?' Then, with peculiar emphasis, never to be forgotten, he prayed, 'Father of mercies, hear my poor prayer, if not to relieve, help me to bear and suffer;' at another time, 'It is the hand of the Lord; I desire to bow with submission; this suffering is all necessary to loosen my strong attachment to my beloved family.' On seeing one of them in tears, he desired them 'not to weep, but to remember the Lord was a strong-hold in the time of trouble.'

"A young friend (who is looking forward to the Christian ministry) expressing to him his firm conviction that the promises of God were very sweet to him in his affliction, 'Yes,' he replied, 'they are my support; indeed, I find them to be yea and amen in Christ Jesus. I have no extatic joy; but I have a sure hope and peace in God.' His young friend said, 'You have been faithful unto death, you shall receive a crown of life.' He replied, 'I have done little for God; I wish I had done more.' He reminded him

again, that he had begotten many sons in the Gospel: he said, 'Yes, I thank God, I have met with many such instances; and when I look at my own unworthiness, and the talents I possessed as a minister of Christ, I am inclined to wonder that I have been made an instrument of so much good. This is a plain proof that it is not the most eloquent address, or the greatest talents, which render the word of God most successful. *Not by might, nor by power, but by my Spirit, saith the Lord;*' and then concluded by saying, 'Remember, from the lips of a dying man you are charged to preach the Gospel of our Lord and Saviour.'

"It was the privilege of the preacher to observe, during a short interview with him, some passages of the closing scene. The fixed posture of the mind was that of penitent prostration. He mourned over what he termed his 'short comings, his unprofitableness,' the 'defects of his purest motives, and best performances.' He had, it was evident, a hope full of immortality; but it arose not to a confident assurance. When reminding him of the prospect of meeting, in glory, many to whom he had been instrumental of good, on earth, he said, in a tone of unpretending modesty never to be forgotten, 'I hope so.' And having mentioned the promised crown, purchased by the blood of the Mediator, as waiting for him, he exclaimed, 'It is well for me that it is a blood-bought crown, or I could never expect to wear it.'

"The peace and prosperity of his church lay near his heart, and he often prayed that they might be directed and blessed. On the Wednesday preceding the first Sabbath in the month, he appeared much better, and told one of his family that, if it were the Lord's will that he should continue as well as he then was till the Sabbath afternoon, he would be led over to the meeting, and give an address at the Lord's table. When she replied, 'I do not think you must attempt that,' he said, 'I might, my dear, just go in and say, *Little children, love one another.*'

"His exhortations to his grand-children, to remember their Creator in the days of their youth, were frequent and earnest.

"To a dear relative, who was much agitated and cast down at the prospect of their separation by death, he said, 'You must be still, and remember it is the will of the Lord.' To another he said, 'As a minister of Christ, let usefulness be your continual aim.'

"He observed to his much-loved partner, 'You have made an idol of me, and God is taking me from you; but you must look up; God will take care of you.' To the friends and relatives who saw him in his illness his constant charge was,

'to show her the utmost attention and kindness after his removal.' He was talking to her, without the least appearance of the approach of death—laid his head upon her shoulder, and expired without a groan or a struggle."

Thus he finished his course, on Tuesday evening, Feb. 7th, 1826, in the 69th year of his age.

Although Mr. Townsend was free from all the vanity of authorship, yet, during his long public life, he printed many sermons and pamphlets, which are very respectable specimens of his powers of thought and composition. We believe the following is a correct list of them.

1. A Sermon on the death of Dr. Henry Peckwell, preached at Orange Street, 1786. 8vo.
2. The Happiness and Misery of a Future State, a Sermon. 8vo. 1789.
3. The Peaceable and Glorious Tendency of the Gospel, a Fast-day Sermon, 1795. 8vo.
4. Remarks on the Charge of Bishop Horsley, to the Clergy of St. David's, 1796. 8vo.

5. Three Sermons, addressed to old, middle-aged, and young people, 1797. 8vo.

6. Nine Sermons on Prayer, 1799. 8vo.

7. The Gospel Testimony, a Sermon on Acts xx. 24. 1800.

8. A Letter to the Bishop of Rochester, on Sunday Schools and Itinerant Preaching, 1801. 8vo.

9. A New Year's Gift for the Children of Charity and other Schools, 12mo. 1803.

10. The goodness of God to Israel, and also to Britain, a Fast Sermon. 8vo. 1803.

11. Lord Nelson's Funeral Improved, a Sermon. 8vo. 1806.

12. The Christian's Life and Hope, a Funeral Sermon for Mrs. Dunkin, 1806. 8vo.

13. Bunyan's Pilgrim's Progress abridged. 12mo, 1806.

14. The great importance of Peace and Prosperity to Christian Societies, a Sermon at the settlement of the Rev. W. Chapman. 8vo. 1808.

15. Christ, the Life and Death, the gain of true Believers, a Sermon on the death of Mrs. Hawkes, 1808. 8vo.

16. An Address to Lying-in Women. 12mo.—Also a translation of Monsieur Claude's Defence of the Reformation, in 2 vols. 8vo. which he re-published, with a sketch of the author's life, including some observations on the spirit of Popery, in 1815.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE EXTENT OF ANGLO-SAXON OBLIGATIONS TO PAPAL MISSIONARIES.

THAT truth has nothing to fear from inquiry, is a sentiment which has happily become trite among us. The discussions which have recently directed the attention of Protestants to the Catholic controversy are certainly among the last from which any material evil is to be anticipated. Time was, when the adherence of the reformed faith needed not so violent a stimulus to induce the effective application of their powers to the same matters of debate. Then way-faring men were found qualified to contend on such points with all the adroitness of scholarship, and when the solemn imposition of hands was rarely conferred

where there was not the capacity and the learning required, for descending triumphantly into all the details of this "great argument." But the times are strangely altered, and your present correspondent is obliged to fear, that it is but a small minority, even of our teachers, who have ever seriously applied themselves to the study of a controversy demanding as much of acuteness, and more of historical acquisition, than any other by which the peace of the world, or the church, has ever been affected. Should the spirit of debate lately evinced by certain members of the Catholic communion, lead to a more adequate attention on our parts to the points at issue, the result will doubtless be our more intimate acquaintance with the ancient land-marks of the church

of God, and a more fixed abhorrence of the papal usurpation.

In the discussions adverted to, allusion has been more than once made to the costly zeal of papal Missionaries in the cause of our Saxon ancestors. And our present abandonment of much which our fathers were taught to believe and to revere, has been so wrought up by the skill of the polemic, into a crime involving all the guilt of a most unprincipled ingratitude, of a filial apostacy. It requires, however, but a slight knowledge of casuistry, or of the original documents relating to the Anglo-Saxon period of our history, to expose the futility of this often-repeated charge. It is admitted that the claims of antiquity bear a charm along with them, from which the most gifted minds have often found it next to impossible sufficiently to guard. In reply to the above accusation, it is to be observed, that he who, in a review of the past, shall be found wisely to separate the precious from the vile, affords the best evidence not only of intellectual strength and honest prowess, but of that state of feeling also which is ever due to the cause of humanity and truth. For there are duties incumbent upon us with respect to the unborn, which are quite as sacred as those which relate to the departed. The praise of gratitude to past generations is therefore too dearly purchased, if at the cost of benevolence, with regard to such as are yet to appear.

On the question before us, we have the best authority for concluding, that had the papal Missionaries failed to reach the shores of Saxon Britain, the faith of the Gospel would have become known at no distant period to our ancestors, and that in a less objectionable form, than as imported from Rome. The civil or religious benefits resulting from the Christianity known in England, previous

to the conquest, may be viewed as considerable; but it is an important fact, and one by no means sufficiently attended to, that in the year 664, when the Gospel was professed by nearly the whole island, it had been introduced and maintained in at least two-thirds of it, by Scottish Missionaries, men who knew how to spurn the growing usurpations of the pontiffs, resting their own claims to a religious office on higher authority. The states of the Octarchy had their separate apostles; these belonging to different nations, each introduced among his converts, the forms which had been sanctified by the practise of his own communion. The people of Kent, Wessex, and East-Anglia, renounced their ancient superstitions under the direction of teachers from Rome or Gaul. The East Saxons, the Mercians, and the tribes of Bernicia, and Deiri, whose territories stretched from the mouth of the Thames and of the Severn, to the Friths of Edinburgh, were all led to their profession of the Gospel by Scottish preachers, or by such natives as were indebted to them for education.* From this diversity of customs, and among such of these as became the more frequent sub-

* Bede, Hist. iii. 17. 21, 22. The portions of Saxon Britain evangelized by the last mentioned teachers, included the following counties:—Essex, Middlesex, Leicestershire, Northampton, Lincoln, Rutland, Huntingdon, Oxfordshire, Gloucestershire, Worcestershire, Warwickshire, Herefordshire, Staffordshire, Shropshire, Chester, Derby, Nottingham, Lancaster, York, Westmoreland, Cumberland, Durham, and Northumberland. To which must be added, parts of Hertfordshire and Bedfordshire, and the South of Scotland. Of the remaining counties, Cornwall and part of Devon were yet in possession of the Britons, who still retained their profession of Christianity, while the South-Saxons, inhabiting Sussex, had not yet renounced their ancient superstitions. Usher. *Prunord.* c. xii. p. 394. Whitaker's *History of Manchester*, lib. ii. c. 4. p. 88. Turner's *Anglo-Saxons*, Book iii. c. iv.

ject of dispute, the time for the celebration of Easter, and the fashion of dressing the hair to be observed by ecclesiastical persons, are particularly mentioned. The Roman computation required the paschal solemnities to commence on the first Sunday after the fourteenth, and before the twenty-second of the equinoctial lunation. But the Britains and Scots had been taught to commence their Easter services on the first Sunday after the thirteenth, and before the twenty-first day of the same moon. Hence, when the Sabbath occurred on the thirteenth, their rejoicings began a week earlier than those of such as were in communion with Rome.

It was in the year 664, that Oswy, who had recently united the powerful kingdom of Mercia to that of Northumbria, invited the opposing parties to meet him at Whitby. The leading disputants were patiently heard; but it was asserted, that the keys of Paradise were entrusted to St. Peter alone, and this politic tenet is said to have influenced the royal mind in favour of the papal advocates. The decision of Oswy became an act for uniformity, and led to the ultimate expulsion of the Scottish teachers from the Anglo-Saxon territories. They saw, that to conform with this enactment would be to concede to the churches planted by the Romanists, a supremacy on account of their connection with the papacy, unjust in itself, and dangerous to the Christian cause. The thing required might be trivial, but the principle of subjection was not to be admitted.

The scheme of usurpation thus established, had been long devised; but the sanctity and talent of Aidan, and of Finan, his successor, were the safe-guard of liberty to their clergy and converts. Colman, who was next raised to the see of Landisfarne,

inherited his virtue, without the ability of his predecessors, and the opportunity thus presented for encroachment was eagerly improved. It is also important to observe respecting these injured men, these patriarchs in the cause of English nonconformity, that to the latest period of their influence, their piety and zeal, their devotion and their learning, were such as to extort the plaudits even of their enemies, a fact which may in some measure account for their being abandoned by a prince, who, while giving law to the Octarchy, could reconcile the conduct of the assassin with the hope of the Gospel.*

The above statements are supported by indisputable evidence, and if correct, the question as to the extent of Anglo-Saxon obligations to papal Missionaries, is not to be determined by a comparison between the paganism of the Saxon hordes on the shores of the Baltic, and the faith embraced by their descendants in England, in the days of Theodore or Bede; but between the probable influence of the faith published by the preachers above adverted to, and that promulgated by the more effective instruments of the papal authority. For it will hardly be supposed, that the men whose zeal scattered the seeds of the kingdom, from the northern extremities of Saxon Britain, to the borders of her southern provinces, were of a character to halt even there, had not the ground been already occupied by foreign agents. If the reader will bear in mind, the concession as to the character of these instructors, which has been cited from their enemies, and connect with it what is known of the state of religion among our Saxon fathers, he will scarcely be at a loss to determine whether this enterprise of the papacy, should not be viewed by every Englishman with much

* Bede, iii. 14. 21. 25, 26.

less of pleasure than regret. If it were in the heart of Gregory the Great, or of Austin, generally to serve our pagan ancestors, the motive is surely worthy of respect; but your present correspondent is constrained to utter a useless lament over the success of their scheme, however well intended.

I am aware that a Catholic disputant would attempt to free himself from the difficulty which this paper may put before him, by claiming the Scottish Missionaries themselves, as the fruit of the labours of St. Patrick, or of the monk Palladius. But it happens somewhat unfortunately, that even the existence of the former ecclesiastic has been thought, by certain antiquaries, to be rather problematical, and of the latter still less is in any way reported. The views of either, therefore, as to matters of doctrine or discipline, may be justly considered as lost in the mist of those distant ages, with which their names have been connected. Admitting the existence of these apostles, it remains to be proved, that the seeds of the Gospel were until their day wholly unknown among the barbarous people, who are said to have been so greatly benefited by their generous labours. It is certain that the Irish, the Scotch, and the Welsh believers, in the seventh century, were contemplated by the papal Missionaries as of one faith and one order;* and equally certain, that their Christianity, come whence it may, was of a less pliant texture than had at that period obtained among the nations of the west. The spirit which dictated the rejecting of the claims of St. Austin on the part of the Britons, was that which suggested the same line of conduct to the Scottish Missionaries in the debates at Whitby. The point vir-

tually urged in both instances, and that which in both instances was indignantly spurned, was the absolute supremacy of the Roman Pontiff.

The independence of the Anglo-Saxon Church has been a favourite hypothesis with many of our antiquarian divines. It is, however, fearfully shaken by events, which immediately followed the dispute before Oswy. Four years later, Theodore, a monk of Tarsus of Cilecia, was appointed to the see of Canterbury, by the authority of the Pontiff Vitalian, while the successive appeals of Wilfrid of York, from the decision of the English metropolitan, to the tribunal of the Pope, were found to be still more hostile to the ecclesiastical freedom of the country. Such also as may be disposed to laud the influence of papal Christianity on the ferocious passions of our fore-fathers, will do well to ponder over the history of the avowedly Christian Thanes of Northumbria, during the eighth century. In that brief interval, the sceptre passed through the hands of fourteen princes, of whom certainly not more than one escaped a death unconnected with violence or disgrace. The crimes of the successive aspirants shocked the humanity of Charlemagne, and compelled him to denounce the Northumbrian nation as more desperate than pagans. Nor could the civil liberties of a people have been of a very envious description, which were so easily passed into the hands of such ecclesiastics as Dunstan and Odo. The reader, also, who would see the debasing effects of the monastic spirit on the feelings of a nation, may consult Bede's epistle to Egbert, and the fulfilment of the Presbyter's prediction, as detailed in the revolting story of the Danish invasions. In a word, of the princes who filled the English throne, from Alfred the Great, to Edward the

* Usher's Religion of the Ancient Irish and British.

Confessor, there is no one to be adduced as affording the evidence of scriptural piety. The fairest claim to this honour may perhaps be preferred by that once ferocious chieftain, Canute the Dane.

Kensington.

VERITAS.

ENGLISH LIBERALITY ASSERTED,
IN ANSWER TO A "REPLY OF
A FRIEND OF MISSIONS."

(To the Editors.)

GENTLEMEN,—I noticed, with pain, a communication in your number for March, signed "A Friend of Missions."

I was grieved, because it was a statement fitted to excite improper feelings in the minds of persons on both sides of the Tweed. I fear that the impression which the paper is likely to make on the minds of many of your readers can only serve to injure that cause the writer professes to advocate.

The writer's intention seems to be, not only to reply to the London minister, and to vindicate the objectionable passage in the Report of the Scottish Missionary Society, but to take that passage as a point *d'appui*, from whence to direct rather heavy charges against the friends of Missions in the south, and also to make an appeal to his countrymen about the propriety of showing, for the future, less liberality to the religious Institutions of England.

Without entering into the question between your two correspondents, respecting the reasons why the Deputation from the north was not favourably received in London last year; or with the various points mooted concerning the suitability or non-suitability of the members of the Deputation, which would be an invidious task; I consider it my duty to lay before your readers some corrections of the writer's statement of accounts between the two countries, and endeavour to show that some

of the conclusions which his readers are likely to draw from his observations would be unjust, both to England and Scotland.

At the same time, I wish it to be understood that, on far higher grounds than some of those taken by your correspondent, the friends of Missions in the south should ever be willing, according to their ability, to assist the religious Institutions of the north, when urgent and sufficient claims are presented. I hope nothing I am about to say will lessen this readiness, but, on the contrary, tend to promote that mutual co-operation among the Christian inhabitants of Britain in supporting religious Institutions, which will, I trust, increase, as the wants of the heathen world are more discovered.

I expect that I am not misrepresenting the intentions of the writer of the Reply, when I say, that it appears to be his wish that the following inferences should be drawn from his paper:

1st. That, hitherto, Scotland has been generous towards English religious Institutions.

2dly. That England has hitherto been ungenerous to the religious Institutions of Scotland; and,

3dly. That, should England make no alteration for the better in her conduct, it will be the duty of Scotland to restrain her liberality, or direct it to the support of her own Institutions.

The first inference I admit. I think Scotland has done much, and done well, in assisting many of the religious Institutions existing in this country. Considering the amount of her population, and the means possessed by the people, she has been liberal. I am most happy in having this opportunity of declaring my opinion on this point.

The second inference I do not admit. Before I could do so, it

must be shown that Scotland possesses more religious Institutions than she really does; that the annual expenditure of her Societies is much greater than it really is; that when applications were made to England by Deputations from the north, less had been given, *in proportion* to the claims of the Institutions, than what had been given to the Deputations of similar Societies from England; and also that there are in Scotland Societies which have the *very same* object in view, with some of the English Institutions assisted by the friends of religion in the north.

The third inference may appear to be plausible in theory; but I trust, for the sake of Scotland, as well as England, that it will never be realized in practice. I cherish this hope on account of the interests of the Redeemer's kingdom; for I am prepared to show that such a procedure would be injurious, not so much to England, as to the cause of religion in the world. Neither can I imagine that the good sense, and good principle, of my countrymen will allow them to moderate their liberality, because *one* Society in Scotland has called upon them to do so. They will justly question the right of any *single* Institution to dictate, or even to recommend, a restraining of their contributions to the religious Societies of the south, although that Institution should bear the national name.

In farther directing the attention of your readers to this subject, my intention is to show that your correspondent wishes his readers to take too much for granted; that he has made partial representations respecting the obligations of England; and that he has so written, as if the complaint of the Scottish Missionary Society should not be viewed as that of one Society, but rather as ex-

pressing the complaints of other Institutions in Scotland. How far such is the case will, I trust, be seen as we proceed.

First. From the writer's remarks, we might suppose that the conduct of the London ministers towards the Deputation of the Scottish Missionary Society implicates, in some degree, the whole of England. Hence the array of figures against this country, which would never have appeared had the circumstance alluded to not taken place.

Paris was once considered only another name for *France*; but I never knew before that *London* included *England*. The London ministers, numerous as they are, do not compose one fiftieth part of the Dissenting ministers of England; and while we in the country wish to cherish towards our metropolitan brethren sentiments of respect for their works' sake, and willingly commit to their management, and that of their friends, our contributions for religious Institutions, we acknowledge no supremacy, no superiority. We cheerfully act in union with them, in the great cause of Christianity; but we are Congregationalists, and every church acts independently, when applications are made to assist any object of Christian benevolence. Before such a sweeping charge should have been brought against the whole of England, the various counties ought at least to have been attempted; and, after presenting claims which deserved the consideration of the Christian public, these had been rejected, *then*, and not till then, should the Dissenters of England be charged with indifference to the religious Institutions of the north.

Secondly. The writer appears to take it for granted, that while Episcopal, Moravian, Hibernian, Continental, Jews', and Wesleyan Methodist's Societies have all re-

ceived pecuniary aid, from Scotland, the Congregational churches of London, or England, are to bear all the blame for not being more liberal to the Scottish Society; that they are liable for *all* the sums transmitted to England for religious purposes; and that, if they do not return an equivalent, they are ungenerous and unjust.

Now, this is not friendly of the "Friend of Missions." Why should the Congregationalists, (Baptist and Pædo-baptist) be viewed as having incurred the debt of £150,000., of which, according to his statement, not one eighth part has been returned, *in kind*, to Scotland? If the Scottish Missionary Society is indeed the representative of all the religious Institutions in Scotland, which, by the way, is rather an assumption, why did not its Committee apply to the supporters of the Church Missionary Society, and the Jews' Society, and obtain collections in the parish churches of London, and throughout England? Why not apply to the Wesleyan Methodist Conference to be permitted to make collections in their numerous chapels in the metropolis and elsewhere? Was all this done? If it was, and unfavourable answers were returned, why not distinctly state the fact, and let those who were equally, nay more uncourteous than the Congregational ministers of London, bear their share of the blame? But was no application made to any of the Denominations mentioned? Then, with what candour can the Friend of Missions bring his array of sums, as contributed to ten different Institutions by Scotland, as a charge *professedly* against English Christians, but in *reality* against the Congregational ministers and churches of London and England? * I

speak thus, because they compose the class of persons chiefly spoken against for not showing more liberality to the Scottish Institution.

Surely, it would have been more candid in the writer to have considered (as he was going on the principle of reciprocal contribution) what assistance *those* religious Institutions had received from Scotland, which the London ministers, and the churches in the country, principally support. If he had done so, how very different would have been the state of the account!

I apprehend that a much smaller balance will appear against the Dissenters of England; for, be it remembered, it is against *them* the principal charge is made. Other denominations were not tried; so that, in common justice, *they* cannot be condemned for non-compliance.

But, before I estimate the accounts on this principle, there is rather a formidable mistake of your correspondent's which must be corrected. He commences the account between the Scottish Missionary Society and the English public in 1815, and that of the Congregational Union in the same year. Now, he should have known that the Edinburgh (now the Scottish) Missionary Society did not make any application to England till 1819, and that the Congregational Union did not apply till 1820. He may therefore deduct four years, at least, from his statement, and make his calculations for six, instead of ten, years. This will make the Cr. side a *little* less; but it will materially alter the Dr. side of the

don, and in some other towns of England; but surely no objection could be made by any of them to a Presbyterian Institution receiving collections from their congregations. I am therefore supposing that all this want of co-operation was on the part of the Congregationalists. Am I right in doing so?

* I am aware that there are a few Scottish Presbyterian congregations in Lon-

account. How he could have made this blunder, I cannot comprehend; but surely such a master of arithmetic* should have known when the accounts opened on both sides, and not have entered any money as received, four years before it came to hand. If he looks into the cash-book of the Treasurer of the Scottish Missionary Society, he will find no receipts from England till the spring of 1819.

Now for the application of the principle laid down. The writer, I suppose, knows that the Society principally supported by the Dissenters in England, is the London Missionary Society—not because it acts as a Dissenting Institution, or promotes, in heathen countries, their peculiar views; but because its constitution is *Catholic*. On this ground it might, without presumption, be called the *British* Missionary Society.

The candid view, then, of the account would be as follows:—

Amount received by the London Missionary Society from Scotland during six years, that is, from 1819 to 1825. (This is from the Reports.)	About . . . £8,000
Amount contributed chiefly by the Friends of the London Missionary Society to the Scottish Missionary Society for six years, from 1819 to 1825.	7,775
	£ 225

Here the balance against the Dissenters in England is very small. The other sums, received by other Institutions in England, should not be inserted, till every means have been employed to get

* There is another error—small indeed when compared with the other—which I merely notice *en passant*: It will be found in summing up the Cr. side of the account. It is only £1,000. too much. I take some credit to myself for mentioning it, as it makes the English liable for £1,000. more! Perhaps it may be a typographical error. On the Dr. side there is such an error of £360.

assistance from those to whose religious Societies the Scottish people have contributed.

It also appears from this statement, that while the London Missionary Society was receiving *one twentieth* part of her annual income from Scotland, the Scottish Missionary Society was receiving *one eighth* part of her annual income from England. This, perhaps, will be a new view of the subject to the "Friend of Missions;" but I cannot see why it should not be considered as more correct than his own.

Thirdly. He seems to take for granted, that the sums transmitted to England, to assist her religious Institutions, could have been as well, or better, spent in the north, among the religious Societies there; and that, *perhaps*, in future, the better plan would be, to be less liberal to the Societies of England, and keep more for themselves. Such is certainly the drift of his last paragraph.

The writer should have been aware that, as it regards some of the Institutions, if the money had not been sent to England, not one-fiftieth part of the amount would have been given to Scottish Institutions. Nay, more than this: the friends of religion in Scotland must either have withheld assistance altogether from some important objects, or have sent the money to England. There were no Societies in Scotland that could, or did, at the time, promote the same objects: so that, if they were to enjoy the luxury of doing good to some of the most important branches of Christian benevolence, the amount must be transmitted to the south. Here I allude particularly to the British and Foreign Bible Society, the Hibernian School Society, and the Translation department of the Baptist Missionary Society.

Here, then, I affirm, especially

with regard to the Bible Society, the distinction of England and Scotland should cease. It is a British object—not Scotland contributing to England, but the united contributions of Great Britain and Ireland collected for promoting the same object, and which could be better done by *one* great Society, than by a separate Society in each county or kingdom. I view the contributions received by the Bible Society as coming, not from England, or Scotland, as such, but as the offerings of British Christians to aid the circulation of the word of God.

On this principle, the sum of £75,200., contributed by Scotland to the British and Foreign Bible Society, should be deducted from the amount against England. It was not one country laying the other country under obligation, but the north combining with the south to promote one great and glorious object, and which could be better effected by one, than by several independent Institutions. What I now say, regards the *past*. The *future* lies in obscurity; but I may be permitted to express a hope, notwithstanding *present* difficulties, that it will be thought better to act on the same plan for the time to come.

On the principle alluded to, three-fourths of the contributions given to the Baptist Missionary Society should not be taken into the account against England, because that proportion of the sums given was for *translations*, to aid the operations at Serampore. The friends of religion in Scotland could not assist the translation of the Scriptures in India in any other way: so that, of necessity, they had to give their contributions to the Baptist Missionary Society.

The same might be asserted of the Hibernian School Society. It is not helping England—not

giving funds to be expended in this country—but to establish and support Schools in benighted Ireland. Scotland should rather view this as discharging a debt to that ill-used country, than as an obligation conferred on England. Scotland does not possess an Institution similar to that of the Hibernian Society. Because she does not, would she withhold help from the sister island, merely on account of the Society in London being the channel through which she must convey her assistance? This she could not do. Why then debit the account of England with the amount sent for the relief of Ireland?

I leave this view of the subject with your readers, both in the North and South. I do not think my representation is unfair; but viewing it as a *moral* question, not as a mere financial arrangement,—a mere commercial transaction; I cannot consider that England should be viewed as under obligation to Scotland, for *all* the sums that she has received for the various Institutions of this country. Contributions, sent for objects, which could not be promoted in Scotland, for if they could have been, one-half of the amount, would not have been committed to the care of Societies in London.

Let it be observed, that I apply this principle only to those Institutions, to which there is nothing similar in the North; and which are yet so important, that the Christians of Scotland deem it a privilege to assist them, though their head-quarters should be in London.

I consider that the same remarks do not apply to Missionary Societies, because there are similar Institutions in Scotland. It is here then, and here alone, that we should estimate the comparative liberality of the North and South. If this plan should be adopted, the following statement would come nearer

the true comparative view, which should be taken of the contributions of Scotland to England, and *vice versa*.

The Amount sent to England during ten years £150,000
For reasons above stated, deduct the Amount sent to the British and Foreign Bible Society 75,200

£ 74,800

Correcting the Error of your Correspondent, and taking the Average, and calculating six instead of ten Years, we shall now require to deduct 29,920

£ 44,880

Deduct also the two following Items, for reasons already mentioned:—

Three fourths of the Amount given to the Baptist Miss. Society for Translations, for six Years £8,042

Contributions to Hibernian Society, for the same Period 9,010

17,052

£ 27,828

This is what remains for eight English Institutions, as contributions from Scotland for six years—Institutions, let it be observed, belonging to every Denomination. Let all those Denominations, therefore, be applied to, before the charge of unwillingness to assist Scotland be made; and made principally against a body of Christians who, we have seen, come within £225. of all which their particular Society had received from Scotland, without mentioning the £2,657. given to the Congregational Union.

Fourthly. Does the writer of the "Reply" wish his readers to understand that, on account of the treatment received last year, in London, by the Deputation of the Scottish Missionary Society, a feeling of discontent exists among the friends of all the various religious Institutions of Scotland,

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as if all of them had been treated unkindly by their brethren of the south?

What should we suppose from his remarks? Nay, what is the avowed opinion of the writer? It is, that a great change must take place on the part of England, in the way of giving and receiving, or Scotland will see it necessary to withhold the greater part of her contributions.

Now, where does this discontent exist? Is it in the Committee of the Gaelic School Society; or does it appear in the Reports of the Congregational Union? No! it is only the Committee of the Scottish Missionary Society that has arraigned the religious public of England at the bar of their country, and given advice which could only be justified by a case of the greatest necessity.

Whence has arisen this claim for *equality of amount* of contributions between the two countries, when the circumstances are so different, as it regards the number of the Societies, and their expenditure? But is it an equality, or proportion equal to the *expenditure* of the Institutions belonging to the two countries, that is wished? This already exists—nay, more than exists. The following comparison will prove it: The amount of contributions sent from Scotland for six years, according to the statement of your correspondent, will be £90,000. The expenditure of the English Institutions so assisted during six years, will have been, at least, One Million. Thus, the proportion which Scotland has supplied will have been about *one eleventh*. Again, the amount received by the Scottish Institutions from England during six years, was, at least, £14,000.* The expendi-

* The following are the items:—
The Scottish Missionary Society for six

ture of the religious Institutions Scotland assisted during the same period is, as far as I can calculate from the imperfect documents in my possession, £83,000. The proportion, therefore, of this outlay which England has contributed, is about *one sixth*. What will your readers say to this view of the subject?—to this claim for equality? when, in proportion to the expenditure of the Institutions of the two countries, England has given nearly double what Scotland has, notwithstanding her liberality, which I am ready, and most happy, to acknowledge.

It is but fair that your readers should know the occasion of the *first* application of the Scottish Missionary Society to the English public, and the very different ground taken *then*, from that which is *now* done by its friends.

I happen to know the individual with whom one of the Secretaries of that Society corresponded in the end of 1818. In a letter received by my friend, information was given respecting the heavy debt incurred by the Society, in consequence of the purchase of buildings in Russia for missionary premises; and he was asked if he thought the friends of Missions in England would give them any help, if a Deputation should be sent to the south. The reply, in substance, was, I believe, as follows:—"By all means, try; the friends of religion will, no doubt, give you assist-

ance, and help you out of your difficulties." The Secretary was, at the same time, recommended to apply to one of the most estimable Scottish ministers in London, whose praise has long been in all the churches, for his advice and co-operation. This was done, and the result was, that the Secretary came to London, and made arrangements; and the Committee decided on sending a Deputation to England in the spring of 1819. A most respectable and efficient Deputation came to this country. It was most cordially received; nearly all the Dissenting chapels in London were opened to receive their ministers. They left London with upwards of £2,400., exclusive of what was obtained in some other towns. Here was a proof of a readiness to give assistance, when a case was made out that required it.*

But I wish your readers particularly to notice that, when the above Deputation visited England, under the pressing circumstances alluded to, it was distinctly urged, as a powerful addition to their claims, that it was owing to

* It is said, and I have heard the report on the best authority, that, when the Deputation returned to the north, after its successful mission, an opportunity was presented in Edinburgh of publicly stating the kind reception given to it in the south. One of the members of the Deputation did state, on the occasion, their obligations to the Scottish Presbyterian ministers of London and their congregations, and justly; for they were liberal. But he made rather an awkward omission. He forgot to name their obligations to the Independents and Baptists, for their liberality on the same occasion, although nearly four-fifths of the whole sum was obtained from these nameless churches. The meeting would have broken up without knowing, from that address, that the Congregationalists had ever contributed to the Deputation at all, had means not been used to supply the, no doubt, unintentional omission. Some of the London ministers did hear of the circumstance; and it could not increase their desire, on subsequent occasions, to admit the Deputations of that Society.

years, that is, from 1819 to 1825	£7,775
Congregational Union, six years	2,657
Society for propagating Christian Knowledge	1,100
Gaelic School Society	900
From British and Foreign Bible Society	720
Proportion of £1,500. allowed for Omissions	900
	£14,752

their debt that they applied at all; and unless placed in somewhat similar circumstances, the visit would not be repeated, at least, for a considerable time. Such, I assert, was the understanding existing at that time. There was no intimation that an annual, or even biennial, visit would be paid. I do therefore think, under such circumstances, the passage in the Report was altogether uncalled for.

There was, indeed, at that time, a distinct recognition, on both sides, of the duty and advantage of mutual co-operation when needed; and I by no means say that it was wrong for them to repeat their visits. No! let them come annually, if they please; but let them not demand, in the name of Scotland, a more equal return from one particular body of English Christians, when all are liable for the debt, if it is to be viewed as such. If that Society be indeed the representative of all Scottish religious Institutions, let the appeal be universal; let it be made to all Denominations; let them procure a clergyman of the Establishment to advocate their cause in the endowed churches. Let the Methodists also do something; and let the unendowed churches do their duty. Let them present their claims in the name of Christ. Let them show that they have sent their missionaries to the most favourable stations, where doors of usefulness were opened, and where all the security which a free Government, and equitable laws, could give to their missionary premises, and missionary labours, existed. They may not be able to boast of success; but this is not required. Let them show that they need help; that they are desirous to extend their operations; that they wish it to be indeed a *Scottish* Missionary Society, embracing all Denominations who hold "the truth in

love," and admitting them, without jealousy, into the direction of its affairs. This will guarantee the non-sectarian spirit of the Institution, and show that the only object is, to convey to foreign lands the knowledge of Christ. Let them also be able to show that they exerted themselves in the north, and that, in every part of Scotland where help could be obtained, they have procured it. Let *all this* be done, and England will do her duty. But before *all* this be done, let no charge be brought against a whole nation, or a particular Denomination in it, though on *one* occasion, in *one* city, the Deputation of *one* Society did not receive so much as its friends expected.

I say *one* Society, because I have heard of no complaint from any other Institution in Scotland; and with regard to one Society I can speak more decidedly. The Congregational Union of Scotland has sent several Deputations to England, and they have received important aid from Christians in this country; not, indeed, equal in amount to that given to the Scottish Missionary Society, but still considerable. The Committee of that union of churches and ministers have, privately and publicly, expressed their gratitude to their friends in the south, for the liberal assistance received from them. I cannot do better than refer to the resolution on this subject, passed at the meeting of the Union, after their first Deputation returned from England, and which is to be found in the Report for 1821; and also to the resolution passed in the meeting of 1825, after their last Deputation had returned. In these, their grateful acknowledgments are expressed for the kindness of Christian friends in England. I am more particular in this part of my statement, than some may suppose necessary; but I was afraid, from

the way in which the Reply was written, some persons in England might suppose that *all* Scottish Institutions had been hitherto coldly treated by the friends of religion in the south. This is not the feeling in Scotland. The complaint is confined to *one* Society.

Lastly. It seems to be taken for granted by the writer, that the English Societies can only pay their debt to Scotland in pounds, shillings, and pence; that *no moral* remuneration has ever been given; and that the whole matter, notwithstanding the disclaimer of your correspondent, must be viewed as a mere secular, commercial affair.

Now, I am bold to say that, though England has, in the estimation of the writer, contributed so little of her worldly substance to Scottish Institutions, yet the intercourse that she has had with the north, through her religious Institutions, has been productive of the best effects to Scotland. I might go back to the earlier days of the London and Baptist Missionary Societies; to those seasons when, among others, FULLER visited Scotland, to *impart* some of his ardour and devotedness in the cause of Missions to the sons of the north; when his visits, and those of other friends from the south, were hailed as occasions of the truest joy; when all that was liberally contributed, was considered as a small return for that *moral* excitement, that drawing forth of the best affections of the heart, produced by their labours and their communications.

These were days, however, the close of which I only saw; but I may confidently appeal to those in Scotland who, for a series of years, have supported the two Institutions just named, if they ever grudged the assistance they rendered, or sought any other return, than the success of the Institu-

tions, and renewed visits from their friends. Let one of the most eloquent members of the Deputation to London in 1819 speak for his country:

“We acknowledge that our hearts, in our northern clime, have been often warmed, and animated, and refreshed, by the visits of our friends from the south, when they have done us the honour to appeal to our sympathy, and solicit the co-operation of our hearts and hands, in a common cause. We would express our thankfulness to those members of the London Missionary Society, of the British and Foreign Bible Society, of the Baptist Missionary Society, and others, who this day honour us with their presence, for the impulse which these inspiring communications have often given us at home. We do not complain that you have impoverished or exhausted us; rather you have increased our resources, by giving new vigour to that perennial spring of Christian affection and generosity, which is the treasury from which our Sovereign Leader would have all his supplies drawn.”*

I do not, however, say that this is all the south should impart. No; let England give help to the religious Institutions of the north according to their claims. Far be it from me to check the spirit of liberality which should exist in this country; but neither let an array of figures, a cold financial statement of accounts, dry up the streams of liberality in Scotland. Let Christians there exercise their discrimination, respecting the Societies they should assist, and the proportion they should impart to each; but let no friend of the Scottish Missionary Society suppose for a moment, that a with-

* Speech of the Rev. H. Grey, in London, March 16, 1819.

holding from English religious Institutions will materially benefit its funds. It may, for a time, increase them; but a very small proportion of what is withheld will continue to flow into its coffers, or, indeed, into the treasury of other Scottish Institutions.

I wish the intercourse between the two countries to be kept up—nay, to increase. The union that should cement the Christians of both kingdoms is stronger than the bonds of human law, and we should act on higher principles than those of barter. Love to Christ should unite our zeal, and property, and prayers, in seeking to promote his cause. This will be better than for one nation to assume the attitude and language of the servant in the parable, and say, “*Pay me what thou owest!*”

I know that many of the friends of the Scottish Missionary Society are the friends of the London Missionary Society; that some of the best men in the Church of Scotland, that the respectable ministers of the Secession, have long been its warm supporters; and that the Independents, according to their ability, have done well. That this will continue to be the case, I have no doubt, as long as that Institution keeps its great principles and object in view, and that there will appear no sufficient reason for withdrawing from any one of the English religious Institutions more than is meet; for we are assured, by the highest authority, that “it tendeth to poverty.”

I take my leave of your correspondent, expressing a hope that neither of our communications may injure, in any degree, that cause which, I trust, (notwithstanding some difference of opinion,) we both love; that they will not stop, or turn aside into a wrong channel, one stream of supply to the Institutions of Christian benevolence; and that, when a

Scottish Deputation again visits the south, no complaint of its reception will be considered necessary by its members, when they return to the land of their fathers.

A COUNTRY MINISTER.

EXPLANATORY REMARKS ON THE VISIT OF THE SCOTTISH DEPUTATION.

(To the Editors.)

GENTLEMEN.—Having observed in the last two numbers of your valuable and interesting publication, a pretty extended reference to the dissatisfaction of our good friends in the North, with the reception which the last Deputation from the Scottish Missionary Society met in London, I am induced to offer to the consideration of your readers a very brief statement of facts, which I am ready to think will remove from their minds any unfavourable impression which they may unhappily have received. Prior to the visit which the Deputation from Scotland paid to our metropolis, the Secretary to the Society forwarded to a large number of ministers in and near London, a circular letter, announcing the proposed visit, and requesting information whether it would be suitable, at the time mentioned, to allow the worthy ministers to plead in our respective pulpits, the cause of the Scottish Missionary Society. To this circular the Secretary received more than twenty negative replies, stating a variety of reasons of a local and temporary nature, which rendered the time proposed particularly inconvenient. Some places of worship had undergone large and expensive repairs and alterations. In others, collections had been made within a few weeks for other important institutions. Most of the churches of our own denomination had received, but a very little before, the application of the Rev. G. Ewing, of Glas-

gow, in favour of the Congregational Union of Scotland. Such as these were the motives which induced, which, indeed, obliged very many ministers to object to the time of the projected visit. And great was our surprise, when, notwithstanding these multiplied negatives, the Deputation, either preceded by, or accompanied with, the worthy Secretary, made their appearance; and the surprise, allow me to say, was as much felt by the Scottish Ministers in London, whether of the Established Church, or of the Secession, as by the Congregationalists. That, in these circumstances, their applications were as successful as they appear to have been, is really more wonderful than that they were not more so. There was no feeling of coolness to the great object which they were desirous of pleading. On the contrary, in wishing the visit to be postponed, we anticipated some more favourable season, when we might be able to receive them into our pulpits, and send them away loaded with success.

By the simple statement of these facts, with which I happened to be better acquainted than my companions, I was instrumental, in the course of a long journey in Scotland, during the last summer, when I was deputed to plead the cause of the London Missionary Society, in removing from the minds of ministers of various denominations in Edinburgh, Dundee, Arbroath, Montrose, Aberdeen, Inverness, Glasgow, and many other places, the very mistaken impressions which had been widely circulated. And although there were places and congregations to which we had no access, from similar causes to those before mentioned, we never presumed to insinuate or to suppose that the negative arose from any cause but that which was assigned, some local or temporary reason, which

rendered the application inconvenient.

I will not prolong this letter further than to say, that if at any future time which shall be found mutually eligible, a Deputation from the Scottish Missionary Society shall visit London, I shall be most happy, as I doubt not but my brethren will be also, to offer them our pulpits, and to do all in our power to facilitate that great object, in relation to which we are all one; the extension of the kingdom of our adorable Redeemer.

I am, Gentlemen,
Your Friend and Brother,
A LONDON CONGREGATIONAL
MINISTER, and one of the late
Deputation to Scotland, from
the London Missionary Society.

WHISPERS.

"Hi narrata ferunt alio."

OVID.

They tell what they have heard.

IT has been, time immemorial, the lot of writers to know very little of the world; and as I suspect, Mr. Editor, that you, along with most of the scribbling tribe, have little leisure to hear the conversation of our religious parties, either in town or country, I have presumed to think, that at least it may amuse you to hear a few of the whisperings and remarks to which your monthly budget gives rise. It was suggested to me the other day, that as I visited, in the course of my business, various places and companies, I might inform you of the opinions of at least a respectable number of your readers, and render you some service, by putting you on your guard against the designs which are forming, in several quarters, against you. Without further introduction, therefore, I shall proceed to advertiset to you, that you are generally esteemed, among the liberals of the day, too stiff a dissenter;

and that a design has been for some time on foot among the Evangelical Episcopalians, for supplying regular replies to all your argumentative pieces upon dissent. Indeed I was told, a short time since, by an Episcopalian, that you had done more to propagate and strengthen the principles of dissent, than any publication since the time of the bitter old Towgood. I told my worthy friend, that at least the church party had shown quite as much zeal of late in attacking dissenters, and, to my thinking, less sobriety and candour. I reminded him of the Quarterly on Dissent, and of a long series of replies in defence of the Church against your Magazine, published lately in an Episcopalian periodical, but I found he was rather sore upon that subject, and so I dropped it. He seemed anxious, however, to assure me that those "letters" were not considered able and satisfactory answers, and that it was intended soon to take up the subject again, and that the new "series of letters against Dissent" was to be written by the reviewer of "Palmer's Catechism," in the "—— Review," (known in the trade by the name of "My Grandmother's Review.") I thanked my good friend for his candour, and took my leave. You will be astonished, perhaps, to find that you are talked of in coffee-houses; but having to meet a friend a short time since, who is inclined to the Unitarian Theology, I was somewhat surprised to find he was very much out of temper with all the orthodox; so much so, that I could hardly get him to settle the business for which we met, through asking me a variety of questions about the violent attacks which had been made lately in your magazine upon the Socinians. Indeed, he said, it was shameful to see so respectable a body of men, dragged before the public, and

impeached of what was represented as little better than dishonesty. Then he inquired if I knew who the Editor of your work was, or if I could tell him who wrote the review of "Robberds" and "the Manchester Controversy;" to both of which questions I was able to give a negative answer, so that you need not yet fear either a duel or a horse-whipping. However, I may just whisper to you, that after he had spent his anger, he concluded by saying, "Well, I can tell you that our friends have got a rod in pickle for your party, that will make them repent of interfering with our endowments." I took leave of my companion without being convinced that you had in this particular done wrong. I wish, Mr. Editor, I could always defend you as satisfactorily as in this instance. For though I do not see any great prospect of success against these gentlemen, yet, you may possibly make some of them feel the force of the old adage, *Conscientia grave pondus est*.

My next rencontre was of a different description. Having taken a short ride one leisure day to a friend's villa in the country, I met, in the evening, an intelligent party, who, among other topics of discussion, connected with the religious world, brought upon the *tapis* your late paper on *Ministers' Sons*. The opinions of all the party were freely expressed, and, with the exception of one rather precise old maiden lady, were decidedly opposed to your correspondent. One gentleman remarked, that he thought the fact assumed was false and invidious; that there were certainly not more sons of ministers profligate, than sons of other men; but that from the prominence of the fathers' characters, and the contrast of the sons', when such cases occurred, we took more notice of them; upon the same principle as specks

and blemishes are more noticeable when they stand nearer to the lines of beauty. A lady present, who was renowned for her good taste, and who had been the daughter, and was now the sister of an eminent minister, said, she thought *Imus* had much overdrawn the whole domestic scene, and that he had descended to a sort of description that was too low and trifling. This led a third individual to say, that since he had read that paper, he had taken a survey of all the ministers he knew, and of their families; and that he thought, instead of the fact being as your correspondent had represented, there was quite an equal proportion of pious sons in the families of ministers, as among pious persons of other ranks—that he could number up many ministers' families, distinguished for the piety and talents of the sons—that he believed a very large proportion of the young ministers were sons of ministers—and that, upon the whole, the children of ministers, and pre-eminently that the daughters of ministers, were distinguished by quite as large a proportion of piety as the children of other Christian families.

A few days after this visit, I heard a gentleman of great respectability, who is said to be an extensive reader, speak in high praise of the reviewing department of your magazine. At the same time he said, there was so much secrecy in your movements, that he never could ferret out the names of your most distinguished reviewers. An article which appeared above seven years ago, and which had attracted universal attention, remained, he said, yet unappropriated, and to this day, was ascribed to at least four different persons. Upon the whole, he was highly satisfied with your labours in this way. But to prevent your being too much elated with this, I will now tell you of

another fact, as a set off. Last summer I visited an eminent dissenting minister, in the west of England, who told me he was enraged at your reviewer, for treating with such faint praise the admirable work of Mr. Douglas on Society. I think it right, moreover, that you should know, that in your review of this work, you have greatly differed from several other periodicals.—But now, Mr. Editor, let me tell you how you stand with the ladies. A friend of mine, near London, informed me lately, that your poetry had gained you many friends among this class of readers; and that, as an individual, he must say, you had inserted many very choice little morsels. Being no great admirer of the muses, I replied, I hoped you would be informed of the interest the ladies took in this department of your work, that you might exercise proper diligence in providing them with a due supply; and not be again put to your shifts, as you evidently were in March last, for that I could not help thinking, that at least one of your poems in that number, would have been much better "Past" over; but that since it was "past," I hoped it would never be succeeded by any more of the same sort, and be treated like most *past* things—soon forgotten. I can assure you, Mr. Editor, that since your far-famed Baptismal Controversy, you have had few articles that have created a stronger sensation than that entitled "Embryo Literature," signed Simon Hornbookius. Both praise and blame, as you might expect, have been in excess. Some of us laughed heartily, and thought we could trace out some palpable hits. One gentleman I met with near Birmingham, thought it needed a key; and another I saw in London, supposed himself satirized, and assured me he intended to resent the insult, and that he would never again look

at the Magazine, unless you make the *amende honorable*, by inserting a reply to Hornbookius, which he is preparing, and which will contain a learned exposure of his plagiarisms, and a proposal for his expulsion from the literary republic, with a decree prohibiting him henceforth for ever, upon pain of death, the use of books, pen, ink, and paper. He assures me, that after great diligence and secresy, he has discovered the author; who is, he says, a little, fat, dirty, grub of a book-worm, who is very well known in the Row, and was detected the other day at Baynes's old book shop, asking for a Robinson Crusoe of the first edition, and "Peter Pindar's Hornbook for Princes." From this fact he has no doubt he has discovered your correspondent, and he intends to devote the next three weeks to the detection of his usual haunts in pursuit of old books. But I must pass over some amusing tales which I have heard related in another quarter, about one of your well known writers on old books, to communicate to you an opinion which I heard expressed at a tea-party last week. The young ladies all agreed that your Essays were dry, and required too much thought. I said, I had not observed the latter fault at least. But I confessed you might adapt your work more to the spirit and taste of the age, if you would sprinkle it with short religious stories and novels. One lady said, to be sure, you had had some pretty papers, entitled Pastors' Retrospects, but that they were all mere facts, and not quite romantic enough for her. She had lately seen a new work that was full of articles of this description, in the most delightful variety. I give you this hint, that you may, if you think proper, engage some religious novelist in your service. By the way, you formerly had a facetious correspondent who inhabited *Puritan Farm*. I should

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be glad to know whether he is dead, or has let his farm to an Episcopalian, or whether the good old race which he represented is become extinct? There was also another of your correspondents, who used to sign himself *Miles*, and who has often amused us with his Battle of Books, and other light wares of the same sort. I was told that he was really a soldier, and that his signature, though warlike, was not a *nom de guerre*. Pray has he been wounded in any late literary affray? Let us know, for we shall be all anxious till we hear of his recovery. And as I am inquiring after the welfare of several of your old correspondents, permit to say, at the same time, I shall be glad to find that *Young Mortality* is still above ground, and does not sleep with those fathers whose memory he once so fondly cherished.

But, Mr. Editor, I have written you a much longer letter than I intended, and have yet several more things to whisper in your ear. I shall, however, be brief now, and reserve part for another opportunity. Your answers to correspondents are generally rather *spicy*, and we all read them the first thing. We pity the poor writers whom you treat so cavalierly, but we cannot help laughing at their expense. We hope you will not suffer this page of your Magazine to lack its *Attic*. I heard the other day, that several of the late failures in the book-selling trade are attributed to you. It is reported that a poetical work, for which a bookseller had paid a large price, was absolutely ruined in its sale by your review, though, at the same time, it had been praised by not less than three or four other respectable publications. Two theological works, which it was expected would have reached a third edition within six months after their publication, are both said to have withered under the touch of your reviewer's pen. I

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am told you have very considerable influence with the public, and that your recommendation goes a great way. However, you will permit me to say, that I cannot always agree with you, and that some of us who are your constant readers, are proposing a scheme for compelling you, and all other critics, to prove every thing you allege concerning books. So I would have you be on your guard, and set down nought in malice. We have not yet been able to agree upon any plan, or else you would have heard from us. But, I dare say, you have heard, for the present, quite enough from Your Friend,

WILL. REPORTER.

PLAN FOR ESTABLISHING A SUPER-
ANNUATED MINISTERS' FUND.

(To the Editors.)

GENTLEMEN.—I have not been able to learn that there exists amongst our dissenting churches, any plan for making an adequate provision for the support of superannuated ministers, and which I humbly conceive to be a great desideratum. I have, indeed, recently seen some suggestions for providing an asylum, in which they may take refuge when their work is done, dependent upon the charity of the beneyolent; but this is by no means the way, which to my mind, appears desirable that they should end their days. The provision made should be removed as far as possible from any thing eleemosynary, which could not be the case in an asylum supported by voluntary contributions, and which, in fact, would be little else than an alms-house.

The minister whose strength has been worn out, and the vigour of whose life has been spent in his labours for any particular church, has become the property of that church, and so identified with it, that nothing but death ought to sever their communion; he may be no longer able, through infirmities

and old age, to discharge those duties in which he has heretofore been engaged, and in the discharge of which he has been instrumental in comforting and edifying the church; nay, perhaps of gathering them together, and forming them into communion. Is he on this account no longer to be one with them? Or should he not be continued among them so long as it shall please God to prolong his days? The union between them ought to be considered indissoluble, and if he has grown old and decrepid in their service, his claim upon them, rather than being abated, is the more imperative. It may be urged, in reply to this, that the circumstances of many Christian Societies are such, as hardly to afford a salary to the active pastor adequate to his own necessities, especially if he has a family to support; this unfortunately is, in many instances, undoubtedly the case; and yet, I imagine, there scarcely exists any church so poor, which might not, by the adoption of a judicious plan, ensure a provision for their pastor when he shall no longer be able to bear the burden and heat of the day. The plan then I would suggest is briefly this. Let every church contribute *something* to a general fund, out of the monies collected at the celebration of the Lord's Supper (and which being contributed for the relief of the poor Saints, would be very suitably appropriated for this purpose), each church so contributing, to have a claim in the superannuation of its minister, in proportion to the annual amount contributed. Few Christian Societies, it is fairly presumed, would be found unable to subscribe some small amount, perhaps Two Guineas or upwards per annum, or the minimum might be fixed even lower than this, (the rate of allowance to the aged minister for each guinea subscribed, would be a matter for future arrangement.)

In most counties there exists a County Association, at the annual meeting of which the payments might be made to some minister who should act as Treasurer for the county, and remit the amount to the Treasurer of the Society in London, with an account, containing some particulars of the churches, and the amount contributed by each. Our London churches would not, probably, be so likely to draw upon the funds of the Society for relief, and would, I doubt not, be found liberal contributors for the benefit of others, not so favourably circumstanced as themselves.

I take the liberty of offering these suggestions, in the hope that a subject of such importance will attract the notice of those who are able to give efficiency to such a plan, and thus make a provision for those who, being worn out in the service, have a right to expect that they shall not be forsaken when their strength faileth them.

J. P.

ON THE REPEAL OF THE TEST AND CORPORATION ACTS.

(To the Editors.)

GENTLEMEN,—Allow me to say, that I most fully concur in the regret expressed at the conclusion of an article on Negro Slavery, in your last month's Magazine, by a Lover of Liberty, that "year after year should pass away, without an effort, on our part, to perfect the religious liberties of England, by the repeal of the Corporation and Test Acts." It appears to me, that when liberal principles guide the ministry and leading men in the government, the present time is particularly auspicious for the renewal of a spirited appeal to the Legislature, to make restitution to the Protestant Dissenters, for the long continued disabilities under which they have laboured since the reign of William and Mary, by consigning to merited oblivion, the persecuting Acts above alluded

to, which tend to degrade one of the most sacred of institutions, and exclude from office and honourable duties in the state, not only Protestant Dissenters, but numerous conscientious members of the Established Church of England, who alike view with holy indignation, the profanation of the Eucharist, to purposes of civil policy. The Corporation and Test Acts seem, in these enlightened days, so manifestly unjust and absurd, that they might have been expected gradually to have fallen into disuse; this, I believe, has been the case in reference to the Corporation of Norwich, and possibly other corporate towns and cities; but in the City of London, which ought to have been the rallying point of liberality, the Acts are still annually complied with, by a considerable number of the members of the corporation, who, in their respective wards, are summoned by their Ward Clerk, to attend in a particular church, on a particular day, usually on the Sunday after St. Thomas's Day, to qualify. It is true, many refuse to degrade the holy ordinance, by making the Lord's Supper a step-stone to office, subjecting themselves to a penalty of £500, (the injustice of which is tacitly admitted, by the passing the annual Indemnity Bill;) thus, conscientious Dissenters, if called upon by their fellow-citizens to perform corporate duties, as many there are, cheerfully incur the risk of the penalty, and the portion of odium that may attach to their dissenting principles; it is feared, however, that some who call themselves Dissenters, conform, to avoid the appearance of singularity, and thus have joined to support a system which they ought to have condemned.

Of these facts, the Board of Deputies, who are annually chosen by the Dissenting Churches, ought not to be ignorant; but if

alive to the subject, how are we to account for their apathy, which seems also to possess the Society for the Protection of Religious Liberty, and the Protestant Dissenting Ministers of the three denominations? If the point be worth contention, petitions from the Deputies, Societies, and Congregations, should be poured into the House of Commons, annually, the same enthusiasm should prevail as obtained the defeat of Lord Sidmouth's Bill, and this last remnant of persecution of religious opinion

would be annihilated. What put an end to the odious Slave Trade, but a steady, constant perseverance, year after year, and session after session. The Dissenting interest is powerful, but it requires to be roused from its lethargy, that it may use the same spirited exertions. To shackle the mind, to enslave opinion, is persecution, worthy only of the dark ages; let Dissenters then boldly claim their rights, by petition and every other constitutional means.

A PROTESTANT DISSENTER.

POETRY.

THE NORTH CAPE AT MIDNIGHT, AT THE CLOSE OF THE SUMMER SOLSTICE.

'Tis midnight; and I stand upon the cape
Of northern Europe. Desolation rules
In wildest mood around;—the midnight sun
Creeps, at his twilight zenith, o'er the verge
Of the half-lit horizon, faintly shedding
His powerless, unrevivifying beams,
Just showing nature's dreariness; and cold
As those of yonder moon, which, having filled
Her month of increase, like the rolling snow,
At length has gathered her full ball of light,
And shines in th' distant heaven; while the stars
Twinkle with wintry lustre, undismayed
And unaffrighted by the powerless glance
Of yon unthroned, dim monarch of the day.
Still fainter sinks the sun, till only half
His reddened disk remains, while nature seems
To grow still wilder at his sad departure;—
The north wind sweeps along these wastes of snow,
Snow ever-during; and the stormy sea
Rolls on its blackening billows, mixed with ice;
While some huge iceberg may be dimly seen
Far in the offing, stretching out its bulk,
The moving mountain of the northern deep.

Still lower sinks the sun, till scarce a ray
Gleams on the foaming sea, or crests the snow
Glittering around;—and now e'en that has left,
And the long night of half a year comes on;
While Winter, in this seat of sovereignty,
Resumes his sterner sceptre—*sterner*, we say,
For the few months of sunshine scarce deserve
The name of Summer, but a transient smile
On Winter's harsher features. Now he comes
Arrayed in all the pomp of storm and darkness;
Save the dim twilight which the moon affords,
And those cold stars, which shoot their chilling beams
With changeless brightness; and the fitful gleam
Of waving fire, which streams up from the pole
With quivering splendour. O inclement clime!
Who, who would live beneath thy cheerless sky,
Encircled with thine horrors? Yet there are
Who love thee better than all other earth,
And turn as fondly to thy gloomy pole
As its own constant magnet, feeling ever
It is their native land—whate'er beside.

REVIEW OF BOOKS.

Narrative of a Tour of Hawaii, or Owyhee; with remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary. 8vo. pp. 442. Fisher and Co. Price 12s.

THE operation of prejudice against the cause of Missions, is one of the most affecting proofs of human depravity. We do not refer to the prejudices of infidelity and scepticism. The man who rejects the authority of revelation, acts in fatal consistency with his principles, when he manifests his hostility to the operations of Christian zeal. It is the indifference or the opposition of the *nominal believer*, who would deem himself insulted if his religion were questioned, which presents so melancholy an illustration of the depravity of our nature. In numerous cases, prejudice arises from ignorance and inconsideration. Many who call themselves Christians, may perhaps, now and then, have heard of missionary enterprises; but they have never examined the principles on which they are founded, or the results by which they are distinguished. The plans in question, are probably adopted by religious communities with which they were never connected; they may never have been heard of, but in the detracting report of slander and malevolence; or have been looked at, but through the distorting medium of sectarian feelings and educational antipathies. And who does not know that *sectarianism* is as likely to be associated with the cathedral as with the conventicle, and is found to be quite as narrow and illiberal, when "clothed in fine linen and purple," as when in the russet garb of humble itinerancy, it stimulates to the office of

superintendence in "the religion of barns!" Strange, indeed, as the assertion may appear to some of our readers, it has sometimes fallen to our lot, to meet with most expansive and Catholic liberality in the one case, leading the undowered aspirant to *rejoice* with holy sympathy in all the triumphs of the Christian cause, whatever may be the visible and external denomination; while, on the other hand, under the influence of most mysterious fears and jealousies, the "preaching of Christ," out of the consecrated pale, has called forth the most powerful and active opposition. Some there are who would be unwilling to have even "devils cast out," unless the exorcist performed his functions in the manner and form "by law established!" Is it surprising that prejudices exist against the cause of Missions, when such feelings are cherished in "the high places of the earth?" Hence repulsive associations are formed in the minds of thousands, and the sublimest achievements of Christian benevolence are treated as if they were the offspring of fanaticism and folly. Let the business of missions be supported by political authority; let an Act of Parliament sanction the plan; let it assume the dignity and splendour of a scheme devised by the "noble and the mighty;" let it bear "the image and superscription of Cæsar" upon it; let the philosophers of the day give it *their* condescending attention, and speculate sagely upon the subject; and let the heroism of the Missionary be sung by poets and lauded by historians—and *then, perhaps*, the despised and calumniated cause of missions may be invested with attraction, and be numbered amongst the "good things," which it is not

absolutely unfashionable to patronise and commend!

But "to be serious, in a serious cause," without supposing that all these improbable revolutions in public opinion would be either desirable or advantageous, we may assert, that the actual success of missions, and the evident amelioration which has resulted from that success, have compelled many political and literary men to think and speak far more respectfully of such operations, than was formerly the case. The genuine Christian, indeed, does not depend upon the degree and extent of success in any cause, as the ground of obligation, or the excitement to activity. He looks at *the divine command*;—the principle of DUTY is the all-powerful stimulant;—and where this is felt, it will secure a steady and an undeviating progression. But when beneficial results are secured, and actual success can be reported, it animates the faithful, it convinces the waverer, and it puts to silence the "ignorance of foolish men."

The volume before us is the production of a Missionary, whose personal testimony to the advantages of Christian missions in the South-Sea Islands, and more recently in the *Sandwich Islands*, is of the most satisfactory nature. Mr. Ellis left this country several years ago, under the patronage of the London Missionary Society; and was successfully employed in the "*Society Islands*;" where he "spent six years in Missionary occupations." In consequence of some arrangements made by the gentlemen deputed by the Parent Society to visit these interesting scenes of labour, Mr. Ellis went to the *Sandwich Islands*—was most kindly received by the American Missionaries, who had been for some time before his arrival stationed there; and with them, in most friendly co-operation, he became for two years a "fellow-

worker" in the sacred cause. The observations which he made during this period of labour, on the character and manners of the inhabitants of *Hawaii*, the principal isle in the *Sandwich groupe*, are contained in the very interesting work, which is now presented to the public. We are happy to find, that it has already excited a deep and lively interest, not only amongst the friends of missions more immediately connected with the esteemed and excellent author, but in various literary circles; and the honourable testimony which several popular and widely circulated organs of criticism have borne to the "narrative" of Mr. Ellis, induces the hope, that in many instances prejudice will be disarmed, and the cause of truth and benevolence will be substantially promoted. We have already directed the attention of our readers to this volume, and shall now redeem our pledge by a more extended notice of its various and instructive contents.

The following extract presents an interesting portraiture of Missionary services in one of the districts of *Hawaii*, and a sketch of the character of one of the chiefs.

"The Sabbath morning dawned upon the missionaries at Kairua, under circumstances unusually animating, and they prepared to spend this holy day in extending, as widely as possible, their labours among the benighted people around them. Mr. Thurston preached in the native language twice at the governor's house, to attentive audiences Mr. Bishop and Thomas Hopu proceeded early in the morning to Kaavaroa, a village about fourteen miles distant, on the north side of Kiarake'ua, (Karakakooa,) where they arrived at 11 A. M. Kamakau, chief of the place, received them with many expressions of gladness, led them to his house, and provided some refreshments; after which, they walked together to a *ranai*, (house of cocoa-nut leaves,) which he had some time ago erected for the public worship of Jehovah. Here they found about a hundred of his people assembled, and waiting their arrival. Mr. Bishop, with the aid of Thomas, preached to them from John iii. 16. and endeavoured in the most familiar manner to set before

them the great love of God in sending his Son to die for sinners, and the necessity of forsaking sin, and believing on him, in order to eternal life. Towards the latter part of the discourse, the preacher was interrupted by Kamakau, who, anxious that his people might receive the greatest possible benefit by the word spoken, began earnestly to exhort them to listen and regard, telling them, their salvation depended on their attention to the truths which they heard. After the service was concluded, he again addressed them, affectionately recommending them to consider these things.

"Kamakau wished them to meet with the people again, but as the day was far spent, they thought it best to return. He then told them, that after their departure he should assemble his people, and repeat to them what they had heard. He asked many questions on religious subjects, several respecting the heavenly state; and appeared interested in the answers that were given; especially when informed that heaven was a holy place, into which nothing sinful could enter.

"As they went from his house to the beach, they passed by a large idol, that Kamakau had formerly worshipped, lying prostrate and mutilated on the rocks, and washed by the waves of the sea as they rolled on the shore. It was a huge log of wood, rudely carved, presenting a hideous form, well adapted to infuse terror into an ignorant and superstitious mind. On his being asked why he worshipped that log of wood, he answered,—because he was afraid he would destroy his cocoa-nuts. But were you not afraid to destroy it? 'No, I found he did me neither good nor harm. I thought he was no god, and threw him away.' Bidding him farewell, they stepped into their canoe, and returned to Kairua, where they arrived in the evening, encouraged by the incidents of the day.

"Kamakau is a chief of considerable rank and influence in Hawaii, though not immediately connected with any of the reigning family. He is cousin to Naihe, the friend and companion of Tamehameha, and the principal national orator of the Sandwich Islands. His person, like that of the chiefs in general, is noble and engaging. He is about six feet high, stout, well-proportioned, and more intelligent and enterprising than the people around him. For some time past he has established family worship in his house, and the observance of the Sabbath throughout his district; having erected a place for the public worship of the true God, in which, every Lord's day, he assembles his people for the purpose of exhortation and prayer, which he conducts himself. He is able to read, writes an easy and legible hand, has a general knowledge of the first principles

of Christianity, and, what is infinitely better, appears to feel their power on his heart, and evince their purity in his general conduct. His attainments are truly surprising, manifesting a degree of industry and perseverance rarely displayed under similar circumstances. His sources of information have been very limited. An occasional residence of a few weeks at Honolulu, one or two visits of the missionaries and of some of the native teachers to his house, and letters from Naihe, are the chief advantages he has enjoyed. He appears, indeed, a modern Cornelius, and is a striking manifestation of the sovereignty of that grace of which we trust he has been made a partaker; and we rejoice in the pleasing hope that He who has 'begun a good work, will perform it until the day of Christ.'"—pp. 32—34.

From various passages in the work before us, it appears that the superstitions and "abominable idolatries" of the Sandwich islanders, formed no exception to the general character and tendencies of polytheism. Idolatry, whether adorned by the fictions of an attractive and elegant mythology, or encumbered by the trappings of a gross and gorgeous superstition; whether classical or barbarous, savage or refined, is still, in all its leading features, the same horrific and disgusting system. It is "earthly, sensual, devilish." It sanctions impurity; it consecrates the orgies of lust and intemperance; it extinguishes, in numerous instances, the natural affections; it makes woman the victim and the vassal of man, and inspires the principles of a ferocious despotism in all the social relations of wife. In Hawaii, human sacrifices were not unfrequent before the introduction of Christianity; and infanticide was practised to a considerable extent. On one occasion Mr. Ellis visited one of the "heiaus," or temples of the island, and thus describes it.

"After breakfast, I visited the large heiau or temple called Bukohola. It stands on an eminence in the southern part of the district, and was built by Tamehameha about thirty years ago, when he was engaged in conquering Hawaii, and the rest of the Sandwich Islands. He had

subdued Maui, Ranai, and Morokai, and was preparing, from the latter, to invade Oahu, but in consequence of a rebellion in the south and east parts of Hawaii, was obliged to return thither. When he had overcome those who had rebelled, he finished the heiau, dedicated it to Tairi his god of war, and then proceeded to the conquest of Oahu. Its shape is an irregular parallelogram, 224 feet long, and 100 wide. The walls, though built of loose stones, were solid and compact. At both ends, and on the side next the mountains, they were twenty feet high, twelve feet thick at the bottom, but narrowed in gradually towards the top, where a course of smooth stones, six feet wide, formed a pleasant walk. The walls next the sea were not more than seven or eight feet high, and were proportionally wide. The entrance to the temple is by a narrow passage between two high walls. As I passed along this avenue, an involuntary shuddering seized me, on reflecting how often it had been trodden by the feet of those who relentlessly bore the murdered body of the human victim an offering to their cruel idols. The upper terrace within the area was spacious, and much better finished than the lower ones. It was paved with various flat smooth stones, brought from a considerable distance. At the south end was a kind of inner court, which might be called the sanctum sanctorum of the temple, where the principal idol used to stand, surrounded by a number of images of inferior deities.

"In the centre of this inner court was the place where the *anu* was erected, which was a lofty frame of wicker-work, in shape something like an obelisk, hollow, and four or five feet square at the bottom. Within this the priest stood, as the organ of communication from the god, whenever the king came to inquire his will; for his principal god was also his oracle, and when it was to be consulted, the king, accompanied by two or three attendants, proceeded to the door of the inner temple, and standing immediately before the obelisk, inquired respecting the declaration of war, the conclusion of peace, or any other affair of importance. The answer was given by the priest in a distinct and audible voice, though, like that of other oracles, it was frequently very ambiguous. On the return of the king, the answer he had received was publicly proclaimed, and generally acted upon. I have frequently asked the people, whether, on these occasions, there was not some previous agreement between the king and the priest. They generally answered in the negative, or said they did not know.

"On the outside, just at the entrance to the inner court, was the place of the *vere* (altar), on which human and other sacrifices were offered. The remains of

one of the pillars that supported it were pointed out by the natives, and the pavement around was strewn with bones of men and animals, the mouldering remains of those numerous offerings once presented there. About the centre of the terrace was the spot where the king's sacred house stood, in which he resided during the season of strict *tabu*, and at the north end, the place occupied by the houses of priests, who, with the exception of the king, were the only persons permitted to dwell within the sacred enclosure. Holes were seen on the walls, all around this, as well as the lower terraces, where wooden idols of varied size and shape formerly stood, casting their hideous stare in every direction. *Tairi*, or *Kukairimoku*, a large wooden idol, crowned with a helmet, and covered with red feathers, the favourite war god of Tamehameha, was the principal idol. To him the heiau was dedicated; and for his occasional residence it was built. On the day in which he was brought within its precincts, vast offerings of fruit, hogs, and dogs were presented, and no less than eleven human victims immolated on its altars. And, although the huge pile now resembles a dismantled fortress, whose frown no longer strikes terror through the surrounding country, yet it is impossible to walk over such a golgotha, or contemplate a spot which must often have resembled a pandemonium more than any thing on earth, without a strong feeling of horror at the recollection of the bloody and infernal rites so frequently practised within its walls. Thanks be to God, the idols are destroyed! Thanks to his name, the glorious gospel of his Son, who was manifested to destroy the works of the devil, has reached these heretofore desolate shores! May the Holy Spirit make it the 'savour of life unto life' to the remnant of the people!"—pp. 65—68.

It is well known that Captain Cook, the celebrated navigator, was killed on the island of Hawaii, or Owyhee, and the following account of that disastrous affair will not be unacceptable to our readers.

"'The foreigner,' they say, 'was not to blame; for, in the first instance, our people stole his boat, and he, in order to recover it, designed to take our king on board his ship, and detain him there till it should be restored. *Kapena Kuke** and *Taraiopu* our king were walking together towards the shore, when our people, conscious of what had been done, thronged round the king, and objected to his going

* Captain Cook's name is thus pronounced by the natives.

any further. His wife also joined her entreaties that he would not go on board the ships. While he was hesitating, a man came running from the other side of the bay, entered the crowd almost breathless, and exclaimed, 'It is war!—the foreigners have commenced hostilities, have fired on a canoe from one of their boats, and killed a chief.' This enraged some of our people, and alarmed the chiefs, as they feared Captain Cook would kill the king. The people armed themselves with stones, clubs, and spears. Kanona entreated her husband not to go. All the chiefs did the same. The king sat down. The captain seemed agitated, and was walking towards his boat, when one of our men attacked him with a spear: he turned, and with his double-barrelled gun shot the man who struck him. Some of our people then threw stones at him, which being seen by his men, they fired on us. Captain Cook then endeavoured to stop his men from firing, but could not, on account of the noise. He was turning again to speak to us, when he was stabbed in the back with a *pahoa*; a spear was at the same time driven through his body; he fell into the water, and spoke no more.

'After he was dead, we all wailed. His bones were separated—the flesh was scraped off and burnt, as was the practice in regard to our own chiefs when they died. We thought he was the god Rono, worshipped him as such, and after his death revered his bones.'—pp. 100—102.

Those parts of the volume which appear to have been written by the esteemed author with the greatest attention, respect the volcanic phenomena, which are so prominent in the formation and structure of the island, and the varied aspects of which are so marked by their terrific grandeur and overwhelming sublimity. There can be no doubt of the volcanic origin of the island itself; and we should imagine that there is no spot on the surface of the globe, on which all the varieties of volcanic action are so fully exhibited as in the island of Hawaii. The passages on this subject occupy a large proportion of the "narrative," and present ample and most interesting information to the natural historian. The geological and botanic descriptions given by Mr. Ellis are highly creditable to his accuracy and taste; and we have no doubt, that in both these

departments, the Christian Missionary will be found to have considerably enlarged the means of scientific information.

Were we not assured, that few of our readers will allow themselves to be deprived of the pleasure and benefit of reading the work before us, we should extract largely from the passages on this subject. We cannot, however, resist the inclination we feel to gratify our friends with the following spirited and instructive relation.

"Refreshed by a comfortable night's sleep, we arose before day-light on the morning of the first of August, and after stirring up the embers of our fire, rendered, with grateful hearts, our morning tribute of praise to our almighty Preserver.

"As the day began to dawn, the whole company tied on their sandals, ascended from their subterraneous dormitory, and pursued their journey, directing their course towards the column of smoke, which bore E. N. E. from the cavern.

"The path for several miles lay through a most fertile tract of country, covered with bushes, or tall grass and fern, frequently from three to five feet high, and so heavily laden with dew, that before we had passed it, we were as completely wet, as if we had walked through a river. The morning air was cool, the singing of birds enlivened the woods, and we travelled along in Indian file nearly four miles an hour, although most of the natives carried heavy burdens, which were tied on their backs with small bands over their shoulders, in the same manner that a soldier fastens on his knapsack. Having also ourselves a small leather bag containing a bible, inkstand, note-book, compass, &c. suspended from one shoulder, a canteen of water from the other, and sometimes a light port-folio, or papers, with specimens of plants besides, our whole party appeared, in this respect at least, somewhat *militaire*.

After travelling a short distance over the open country, we came to a small wood, into which we had not penetrated far, before all traces of a path entirely disappeared. We kept on some time, but were soon brought to a stand by a deep chasm, over which we saw no means of passing. Here the natives ran about in every direction searching for marks of foot-steps, just as a dog runs to and fro when he has lost the track of his master.

"After searching about half an hour, they discovered a path, which led some

distance to the southward, in order to avoid the deep chasm in the lava. Near the place where we crossed over, there was an extensive cavern. The natives sat down on the top of the arch by which it was formed, and began eating their sugar-cane, a portable kind of provision usually carried on their journeys, while we explored the cavern in hopes of finding fresh water. In several places drops of water, beautifully clear, constantly filtered through the vaulted arch, and fell into calabashes placed underneath to receive it. Unfortunately for us, these were all nearly empty. Probably some thirsty traveller had been there but a short time before.

"Leaving the wood, we entered a waste of dry sand, about four miles across. The travelling over it was extremely fatiguing, as we sunk in to our ankles at every step. The sand was of a dark olive colour, fine and sparkling, parts of it adhering readily to the magnet, and being raised up in heaps in every direction, presented a surface resembling, colour excepted, that of drifted snow.

"It was undoubtedly volcanic; but whether thrown out of any of the adjacent craters in its present form, or made up of small particles of decomposed lava, and the crystalline olivin, we had observed so abundant in the lava of the southern shore, and drifted by the constant trade-wind from the vast tract of lava to the eastward, we could not determine.

"When we had nearly passed through it, we sat down on a heap of lava to rest and refresh ourselves, having taken nothing since the preceding noon. About ten o'clock, Messrs. Bishop and Goodrich reached the place where we were sitting. They had heard by some travellers, that two or three days would elapse before Makoa would overtake them, and deeming it inexpedient to wait so long, had procured a guide, and early this morning set out from Kapapala to follow the rest of the party.

"Having refreshed ourselves, we resumed our journey, taking a northerly direction towards the columns of smoke, which we could now distinctly perceive. Our way lay over a wide waste of ancient lava, of a black colour, compact and heavy, with a shining vitreous surface, sometimes entirely covered with obsidian, and frequently thrown up, by the expansive force of vapour or heated air, into conical mounds, from six to twelve feet high, which were, probably, by the same power rent into a number of pieces, from the apex to the base. The hollows between the mounds and long ridges were filled with volcanic sand, and fine particles of olivin, or decomposed lava.

"This vast tract of lava resembled in appearance an inland sea, bounded by distant mountains. Once it had certainly been in a fluid state, but appeared as if it

had become suddenly petrified, or turned into a glassy stone, while its agitated billows were rolling to and fro. Not only were the large swells and hollows distinctly marked, but in many places the surface of these billows was covered by a smaller ripple, like that observed on the surface of the sea at the first springing up of a breeze, or the passing currents of air which produce what the sailors call a cat's-paw. The billows may have been raised by the force which elevated the mounds or hills, but they look as if the whole mass, extending several miles, had, when in a state of perfect fusion, been agitated with a violent undulating or heaving motion.

"The sun had now risen in his strength, and his bright rays, reflected from the sparkling sand, and undulated surface of the vitreous lava, dazzled our eyes and caused considerable pain, particularly as the trade-wind blew fresh in our faces, and continually drove into our eyes particles of sand. This part of our journey was unusually laborious, not only from the heat of the sun and the reflection from the lava, but also from the unevenness of its surface, which obliged us constantly to tread on an inclined plane, in some places as smooth and almost as slippery as glass, where the greatest caution was necessary to avoid a fall. Frequently we chose to walk along on the ridge of a billow of lava, though considerably circuitous, rather than pass up and down its polished sides. Taking the trough, or hollow between the waves, was found safer, but much more fatiguing, as we sunk every step ankle-deep into the sand. The natives ran along the ridges, stepping like goats from one ridge to another. They, however, occasionally descended into the hollows, and made several marks with their feet in the sand at short distances, for the direction of two or three native boys with our provisions, and some of their companions, who had fallen behind early in the morning, not being able to keep up with the foremost party.

"Between eleven and twelve we passed a number of conical hills on our right, which the natives informed us were craters. A quantity of sand was collected round their base, but whether thrown out by them, or drifted thither by the wind, they could not inform us. In their vicinity we also passed several deep chasms, from which, in a number of places, small columns of vapour arose, at frequent and irregular intervals. They appeared to proceed from Kirauea, the great volcano, and extended towards the sea in a south-east direction. Probably they are connected with Ponahohoa, and may mark the course of a vast subterraneous channel, leading from the volcano to the shore. The surface of the lava on both

sides was heated, and the vapour had a strong sulphurous smell.

"We continued our way beneath the scorching rays of a vertical sun till about noon, when we reached a solitary tree growing in a bed of sand, spreading its roots among the crevices of the rocks, and casting its grateful shade on the barren lava. Here we threw ourselves down on the sand and fragments of lava, stretched out our weary limbs, and drank the little water left in our canteens.

"In every direction around us we observed a number of pieces of spumous lava, of an olive colour, extremely cellular, and as light as sponge. They appeared to have been drifted by the wind into the hollows which they occupied. The high bluff rocks on the north-west side of the volcano were distinctly seen; the smoke and vapours driven past us, and the scent of the fumes of sulphur, which, as we approached from the leeward, we had perceived ever since the wind sprung up, became very strong, and indicated our proximity to Kirauen.

"Impatient to view it, we arose, after resting about half an hour, and pursued our journey. In the way we saw a number of low bushes bearing beautiful red and yellow berries in clusters, each berry being about the size and shape of a very large currant. The bushes on which they grew were generally low, seldom reaching two feet in height; the branches small and clear, leaves alternate, obtuse with a point, and serrated; the flower was monopetalous, and, on being examined, determined the plant to belong to the class decandria, and order monogynia. The native name of the plant is *ohelo*. The berries looked tempting to persons experiencing both hunger and thirst, and we eagerly plucked and ate all that came in our way. They are very juicy, but rather insipid to the taste. As soon as the natives perceived us eating them, they called out aloud, and begged us to desist, saying we were now within the precincts of Pélé's dominions, to whom they belonged, and by whom they were *rahuia*, (prohibited,) until some had been offered to her, and permission to eat them asked. We told them we were sorry they should feel uneasy on this account,—that we acknowledged Jehovah as the only divine proprietor of the fruits of the earth, and felt thankful to him for them, especially in our present circumstances. Some of them then said, 'We are afraid. We shall be overtaken by some calamity before we leave this place.' We advised them to dismiss their fears, and eat with us, as we knew they were thirsty and faint. They shook their heads, and perceiving us determined to disregard their entreaties, walked along in silence.

"We travelled on, regretting that the natives should indulge notions so super-

stitious, but clearing every *ohelo* bush that grew near our path, till about two P. M. when the CRATER of KIRAUEN suddenly burst upon our view. We expected to have seen a mountain with a broad base and rough indented sides, composed of loose slags or hardened streams of lava, and whose summit would have presented a rugged wall of scoria, forming the rim of a mighty caldron. But instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level. The surface of this plain was uneven, and strewed over with huge stones and volcanic rocks, and in the centre of it was the great crater, at the distance of a mile and a half from the precipice on which we were standing. Our guides led us round towards the north end of the ridge, in order to find a place by which we might descend to the plain below. As we passed along, we observed the natives, who had hitherto refused to touch any of the *ohelo* berries, now gather several bunches, and, after offering a part to Pélé, ate them very freely. They did not use much ceremony in their acknowledgment; but when they had plucked a branch, containing several clusters of berries, they turned their faces towards the place whence the greatest quantity of smoke and vapour issued, and, breaking the branch they held in their hand in two, they threw one part down the precipice, saying at the same time, 'E Pélé, eia ku *ohelo* 'au; e taumaha aku wau ia oe, e ai hoi au tetahi.' "Pélé, here are your *Ohelos*: I offer some to you, some I also eat." Several of them told us, as they turned round from the crater, that after such acknowledgments they might eat the fruit with security. We answered we were sorry to see them offering to an imaginary deity the gifts of the true God; but hoped they would soon know better, and acknowledge Jehovah alone in all the benefits they received.

"We walked on to the north end of the ridge, where, the precipice being less steep, a descent to the plain below seemed practicable. It required, however, the greatest caution, as the stones and fragments of rock frequently gave way under our feet, and rolled down from above; but, with all our care, we did not reach the bottom without several falls and slight bruises.

"The steep which we had descended was formed of volcanic matter, apparently a light red and grey kind of lava, vesicular, and lying in horizontal strata, varying in thickness from one to forty feet. In a small number of places the different strata of lava were also rent in perpendicular or oblique directions, from the top to the bottom, either by earthquakes, or other

violent convulsions of the ground connected with the action of the adjacent volcano. After walking some distance over the sunken plain, which in several places sounded hollow under our feet, we at length came to the edge of the great crater, where a spectacle, sublime and even appalling, presented itself before us—

‘We stopped and trembled.’

Astonishment and awe for some moments rendered us mute, and like statues, we stood fixed to the spot, with our eyes rivetted on the abyss below. Immediately before us yawned an immense gulf, in the form of a crescent, about two miles in length, from north east to south-west, nearly a mile in width, and apparently 800 feet deep. The bottom was covered with lava, and the south-west and northern parts of it were one vast flood of burning matter, in a state of terrific ebullition, rolling to and fro its ‘fiery surge’ and flaming billows. Fifty-one conical islands, of varied form and size, containing so many craters, rose either round the edge or from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame; and several of these at the same time vomited from their ignited mouths streams of lava, which rolled in blazing torrents down their black indented sides into the boiling mass below.”—pp. 199—207.

In this scene of stupendous sublimity, our travellers, after they had in some measure recovered from the power of their first impressions, proceeded to a minute examination of all the appearances around them. As the shades of evening began to surround them, they became extremely anxious at finding, that one of their number had not returned from visiting the eastern side of the great crater. The darkness of the night advanced, but no tidings reached them. They sent out some of their party with torches and fire brands to search for him; and at length their apprehensions led them to fear, that he had fallen into the crater itself. Happily their companion returned to them in safety, and, says Mr. Ellis,

“We now partook with cheerfulness of our evening repast, and afterwards, amidst the whistling of the winds around, and the roaring of the furnace beneath, rendered

our evening sacrifice of praise, and committed ourselves to the secure protection of our God. We then spread our mats on the ground, but as we were all wet through with the rain, against which our hut was but an indifferent shelter, we preferred to sit or stand round the fire, rather than lie down on the ground. Between nine and ten, the dark clouds and heavy fog, that since the setting of the sun had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

“The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose roaring mouths, amidst rising flames, and eddying streams of fire, shot up, at frequent intervals, with loudest detonations, spherical masses of fusing lava, or bright ignited stones.

“The dark bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.”—pp. 214, 215.

We must here close our extracts; but in the next number we shall present some information respecting the late King and Queen of the Sandwich Islands, who died in this country, and then close our account of this well-written and most interesting narrative.

The Ordinance of the Lord's Supper illustrated, with a view to explain its Nature, to point out its Practical Influence, and to establish its Obligation. By William Orme.—London. Westley and Davis. 12mo. 5s.

FEW subjects, connected with Christian doctrine or duty, have been more overloaded with human inventions, or more fearfully perverted from the simplicity which is in Christ, than the one to which this small volume refers. Few, therefore, so much needed, or will

so richly repay, the labours of a calm and rigid examination. The original intentions of Christ, and practice of the primitive Christians, have been overlooked, or obscured, amidst the devices of human ingenuity, and the appendages of ecclesiastical authority. The reformation did much for the recovery of the truth contained in this ordinance from the mass of rubbish under which it lay so long buried; but it is abundantly obvious that more must be done, before it will be restored to its primitive simplicity and beauty. The first, perhaps the chief, and almost the only thing that is still requisite, is the adoption of that truly Protestant principle, to take the matter up exclusively upon scriptural premises; to abjure alike the grosser errors of Popish superstition, and the humble imitations and modest mimicry of such superstition, still retained among Protestant churches; and to prostrate before the supreme and venerable authority of Scripture all ecclesiastical decrees and usages, whether of ancient or modern times; and to make our practice conform as strictly as possible with the divine command. On this subject, we are of opinion that no pleas of the decency of human rites, and the propriety of graceful appendages,—of the insignificance or non-essentiality of certain circumstantialia, are to be listened to for a moment. The true Protestant will away with them all, and set his face like a flint against *little additions*, which generally grow to great alterations; against innocent beginnings, which generally lead to guilty terminations. It has always been in the garb of reason, decency, or ecclesiastical authority, that innovation and corruption have crept in. Small and insinuating, at first, was the effort; but who does not know that this very system grew by gigantic

strides, till, like the corruptions which sprang up at Jerusalem, it turned the house of God into a den of thieves? We cannot but anticipate a return to the simplicity and purity of primitive times. We think that much has been done towards a separation of the gold from the dross. The fearless and successful efforts of modern criticism; the light, or rather the *darkness*, in which the labours of the most eminent scholars have set the writings and authority of the fathers; viewed in connection with the principle to which the Bible Society has given vitality and operation, among all sects, and almost through all nations, will assuredly issue in the ultimate overthrow of human authority, and the removal of those human supplements which yet cleave so extensively and injuriously to the profession of Christianity. Multitudes of the best of Christians can neither see the injury which *additions* do to the cause of the Gospel, nor are they prepared to allow or forward their removal. Pleas of expediency and of reason will continue to be set up, both on the one side and on the other; interested parties and privileged orders will fight hard for their *mint*, and *cumin*, and *anise*; but we believe that the solitary principle of scriptural consistency will work its own triumph. Nothing else will stand the test either of time, or reason, or utility; and, by and bye, Christianity will arise, and shake off the base additions of men, as the sun, coming forth out of his chamber, expels the mists and clouds of the morning, and drives away the foul birds of night from beholding his fair face. But we must check our pen upon this subject. It is too inviting, and too wide. We return to one segment, and that no mean or unimportant one — *the Lord's Supper*.

We might say, without fear of

contradiction, that Mr. Orme has produced a valuable and highly useful treatise, upon a subject which has been too much neglected in modern times. But were we to restrict ourselves to such a commendation, we should neither do justice to the author, nor to our readers; and yet, for certain reasons, well known to some, it would neither be prudent nor decorous to express as much, in the way of commendation, as we really feel. We shall therefore sum up our own opinion in few words, and proceed to give our readers an opportunity of judging for themselves. In brief, then, we must say that this single duodecimo has afforded us more satisfaction than all the volumes, great and small, from Maurice's "*Cœna quasi KOINH,*" down to Dr. Adam Clarke's more curious than edifying treatise on the Eucharist; and we have no doubt that it will yield both instruction and edification to all who peruse it.

The work is arranged in the following order:—Chap. 1. Introduction.—2. Observations on the Passover.—3. The Institution and first Observance of the Lord's Supper.—4. Names descriptive of the Ordinance.—5. The Ordinance considered as an Act of Religious Worship.—6. The Ordinance considered as Symbolical and Commemorative.—7. The Fellowship enjoyed in the Ordinance.—8. The Ordinance considered as the Testimony of the Church to the World.—9. The perpetual and universal Obligation of the Ordinance.—10. The Sabbatical Observance of the Ordinance.—11. Difficulties and Mistakes which occasion the Neglect of the Ordinance.—12. Changes undergone by the Ordinance.—Conclusion.

The chapter which treats of the names descriptive of the ordinance, we consider peculiarly excellent. We select the following

section, on the term Sacrament, as a fair specimen:

"This is by much the most common name for the ordinance of the supper which is now usq. Most persons are aware, that it is a Latin word, which originally signified the religious oath, which the Roman soldiers took to their commanders. Dr. Adam Clarke has quoted the oath as preserved by Polybius. The soldier swore 'submissively to obey and perform whatsoever is commanded by the officers, according to the uttermost of his power.' The matter and form of this oath, the doctor endeavours to shew, illustrate the Christian institution. In my opinion it tends to confound the whole subject, leading away the mind from the design of the ordinance to a species of vowing and swearing, of which the New Testament knows nothing.

"I am not sure, that in the Roman use of this term, originated the application of it to the Lord's supper. A passage is, indeed, frequently quoted from a letter of the younger Pliny, to the emperor Trajan, in which he speaks of the practices of the Christians, and mentions, among other things, *seque sacramento non in scelus aliquod obstringere*—'that they bound themselves by a solemn oath, or sacrament, not to be guilty of any wickedness.' This is the earliest occurrence of the word sacrament, in reference to Christian practice; but there is scarcely any reason to think that this accomplished heathen employed the word in our sense of it, or indeed, that he referred at all, in this part of his description, to the Lord's supper.

The whole passage in Pliny, in which this expression occurs, may be translated as follows:—"These men [the apostate informers,] affirmed this to have been the whole of their [the Christians'] fault or error, that they were wont, at stated seasons, to assemble before day break, to repeat alternately a hymn to Christ, as to God, and to bind themselves by an oath, not as an engagement to perpetrate any kind of wickedness; but as an engagement to abstain from theft, robberies, and adulteries; never to violate promises, or to refuse restitution of goods committed to their custody; that these things being done, they were wont to separate themselves, and then to meet again, and partake of a meal, common to all, and harmless."

"It is worthy of remark, that Tertullian, who must have understood the sense in which *sacramentum* was then employed, in commenting on this passage in Pliny's letter, takes no notice of the Lord's supper. He uses the general phrase, '*ad confederandum disciplinam*,' which Reeves renders, 'to confirm one another in that way of worship.' Lord

Hailes, than whom there were few more accurate investigators into primitive antiquity, remarking on Pliny's words, says:—"I need not inform intelligent readers, that the word *sacramentum*, in this passage, has no reference to the sacrament of the Lord's supper. The phrase means no more than that they professed the obligations they were under to live soberly and righteously."

"I am disposed to think, that the application of this term is of Grecian, rather than of Roman origin, and closely connected with the last word which has been considered. What the Greeks termed *μυστήριον*, the Latins called *sacramentum*; though, as Dr. Campbell justly remarks, the reason of translating the one word by the other, it is not easy to conjecture. So it is, however, in the following passages, where, what we have in Greek *mystery*, we have in the Latin vulgate *sacramentum*—the sacrament of God's will—the sacrament of piety—the sacrament of a dream—the sacrament of the seven stars—and the sacrament of the woman. Indeed, so common were the terms, mystery and sacrament, in the mouths of men in the first centuries, that they were applied to every thing. Doctrines, precepts, ordinances, petitions, were all full of mysteries and sacraments, till the language of religion became alike absurd and unintelligible.

"In process of time, this crude and indigested phraseology settled down, and out of the chaotic mass seven things appeared, laying claim to the exclusive appellation of sacraments. Marriage became a sacrament, because, according to the Latin vulgate, the apostle in treating of it had said, 'This is a great sacrament.' How holy orders, confirmation, penance, and extreme unction, came to be elevated to this rank, I pretend not to say; but it is easy to perceive how baptism and the Lord's supper were included in the number. Mystery and superstitious importance were attached to them all, but especially to these two.

"At the Reformation, the reformers disputed the claim of five religious rites to this name; and restricted it to baptism and the Lord's supper. Those who are acquainted with the disputes of that period, know how greatly they were entangled by this mysterious and important word, and will join with me in regretting that it was not got rid of entirely. It is a word which no Protestant can consider as necessary. The very definitions which are given of it, are so far from being clear, that they require to be explained and defended, and have occasioned various controversies; while all this time neither name nor definition belongs to the ordinance of the Lord, and both tend to mar its scriptural simplicity and design. Thus,

as Bishop Hoadly justly observes, 'This name of latest date and lowest authority, has put the others almost out of common use. And so it many times happens in religious matters, that obscure expressions get the better of the plain and simple ones; and the most modern, banish out of use the most ancient.' If it were generally understood that the word sacrament was simply descriptive of those institutions of Christianity, which are of a symbolical nature, and which imply a solemn profession, the term itself is of little consequence; but it is so difficult to prevent the abuse of expressions, to which, for ages, men have been accustomed to attach mistaken, unscriptural, and dangerous ideas, that the Christian world would do well to expunge this, and some others, from its vocabulary.

"The propensity to coin terms in religion, and then to dispute about them, is like the disposition to invent ceremonies, and then to maintain their importance and authority. Ages were occupied in adding to the religion of Jesus, or shaping it to the mould and fashion of the world. Ages may be expected to pass away in removing the rubbish, and restoring the beauty of the original. The contention may seem sometimes to be about words and trifles; but it is not so. Every relic and fragment is valuable, both on its own account and on that of its author."—pp. 76, 83.

The conclusion of this chapter is highly deserving of attention.

"The Protestant churches have abandoned the absurdities of transubstantiation, but much of the unscriptural language out of which that most monstrous of all impositions arose, is yet retained. We still hear of priests, and orders, and consecrations; temples, and altars, and offerings; confessions and absolutions; intercessions and blessings. These are among the most common terms of ecclesiastical usage, which express ideas that are woven into the very frame and texture of the most prevalent systems of religion, and tend exceedingly to mislead men on the most important subjects.

"Those who attend to the progressive corruptions of Christianity, will be able to account for our jealousy respecting the terms that are employed about the ordinances of the Lord. A departure from the language of the Bible will generally be found to involve a departure from its sentiments; while the restoration of scriptural phraseology, will tend to facilitate the return to New Testament doctrine and practice. Other names of the ordinance of the supper, besides those which have been noticed, might have been introduced; but I presume, I have brought forward a sufficient number of those which

have been, or are most frequently applied to it. The reader must be left to judge of the correctness and validity of the remarks which have been offered on them, and of the terms and phraseology which are best adapted to describe the institution under consideration.

"I cannot better close this chapter than by adopting the words of our immortal poet. 'Truth, indeed, came once into the world with her divine Master, and was a perfect shape, most glorious to look on. But when he ascended, and his apostles after him were laid asleep, then strait arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still, as they could find them. We have not yet found them all, nor ever shall do, till her Master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection.'"—pp. 86, 87.

The chapter relating to the *Fellowship enjoyed in the Ordinance* is deserving of special regard; and we could with pleasure cite the whole, but must content ourselves with a single passage.

"The descriptions given in the New Testament of the cordiality and mutual kindness, which prevailed in the first churches, except where through human corruption these feelings were occasionally interrupted, are in strict accordance with this representation of the nature and tendency of the Lord's supper. 'And the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common.' 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.'

"It is when observing this ordinance that a Christian church appears in its proper character as the family of God.

Then they all acknowledge one Father, the God of our Lord Jesus, by whom they are all denominated. The Redeemer as the elder brother and heir of the whole, enjoying the double portion of the Father's good pleasure, and rejoicing with his brethren in the goodly heritage, appears at their head. From him they derive all that constitutes their happiness and glory. They regard one another as bought with his blood, and constrained by his love; as unacknowledged by the world, but well known of him; as fellow pilgrims and strangers on earth, but heirs together of the heavenly kingdom. The distinctions of rich and poor, of learned and unlearned, of nation and class, and original character, are all levelled and unknown. It is an epitome of the heavenly multitude itself, consisting of 'men of every nation, and tribe, and people, and tongue.' Here they all breathe the same spirit, and speak the same language, and appear in the same character, that of redeemed sinners. Here their common dependence on God, and their mutual dependence on each other, are distinctly recognised. They unitedly declare their obligations to that love which provided the feast, and kindly forced them to partake of it; and their hallowed interest in one another, as all liable to the 'manifold trials' of this life, and subject to heaviness of spirit on account of them.

"It is a feast of God's providing, and that as an evidence that there is now peace between him and us. He may be regarded as the Master of the feast invisibly present, and entertaining us, to express his reconciliation to us. We also, by the same act, express our reconciliation to him and to one another; and that it has been effected by the same means which reconciled us all to God, the sacrifice of our Lord Jesus Christ. The fellowship itself is invisible, but the expression of it is public and intelligible to all. The language of the celebration is, 'We were once at enmity with God, and God opposed to us; we lived in malice and envy, and were formerly hateful and hating one another; but a sacrifice has been offered to make peace; the parties are now all one, and by eating and drinking together, announce their cordial reconciliation and friendship.'"—pp. 157—159.

On the *perpetual and universal Obligation of the Ordinance*, we have seldom seen so succinct and complete a statement of scriptural evidence, especially in reference to the misty and confused attempts at reasoning made by the leading writers of the Society of Friends. From this chapter, how-

ever, the following extract must suffice :

"The perpetual and universal obligation to observe the Lord's supper, rests on a clear positive precept of the great Head of the church. 'This do,' said he, after he took the bread, 'in remembrance of me.' The same expression was used by Paul, many years afterwards, when giving an account of the ordinance as delivered to him by the Lord. How the first disciples understood this injunction, is evident from their recorded and undisputed practice. It is not attempted to be denied, that the first Christians attended literally to this injunction; or that they did so, in consequence of their believing they were commanded to do it by Jesus himself. It is not supposed, even by the most decided opponents of the ordinance, that they did it merely of their own will, or that they misunderstood their Master's meaning.

"Now, if these things be admitted, it is difficult to conceive any good reasons why the men who knew Christ, and conversed with him, and who must have been the subjects of numerous associations, by which his character would be indelibly impressed on their minds, should have needed to be reminded of him by this means, while we should be quite capable of preserving the remembrance of him without any memorial of his death and friendship. No local or temporary reasons are assigned for the injunction; no reasons are implied in the observance of it, which do not affect every Christian individual. If it was attended to at first, that the disciples might be reminded of their Master, and his wondrous love; that they might testify their obedience and gratitude; that they might exhibit a grand monument to the world, and intimate their hope and expectation of their Lord's coming again;—what is there in these things which does not equally belong to us and our circumstances? Indeed, every thing which can shew the propriety of the early disciples acting as they did, bears more powerfully upon us.

"From the fact that none were present but the apostles when the ordinance was first observed, it has been urged that the command was intended for them alone. But if Jesus had intended it to be celebrated by the apostles, but by the apostles alone, it would have been counteracting his intentions, and therefore corrupting his religion, for the apostles either to enjoin or allow the celebration of it to Christians at large. Had Jesus meant to enjoin it as a duty upon none but the apostles, but to permit all Christians to practise it as a voluntary act; the apostles even in this case could not have recommended or permitted it to their disciples, without explicitly informing them, that as

a duty it was peculiar to the apostles, but left entirely voluntary to others; because, without this explanation, their apostolical authority would have caused it to be regarded as a general duty, and thus have corrupted the religion they were appointed to preach.

"Since then the apostles, who knew by inspiration the true intention of their Master in all his commands, were incapable of corrupting or suffering any corruption of his religion, since they not only celebrated this rite themselves, but enjoined all their followers to observe it likewise; and this not as a voluntary service, but an act of necessary obedience to the injunction of Jesus to themselves on the night on which he was betrayed; it must follow, that this rite was not instituted by Jesus for the obedience of the apostles alone, though they were not the only persons present at the institution: but was intended by Christ as a standing ordinance of his kingdom, to be observed to the end of time by all his people.

"There is nothing doubtful, or of difficult interpretation in the words of the Divine command; and the principles of interpretation which would explain away their meaning, would subvert any precept of the decalogue. 'Thou shalt not bear false witness, Thou shalt not take the name of the Lord in vain, Thou shalt do no murder, Remember the Sabbath day to keep it holy,' are not plainer or more intelligible injunctions than 'Do this in remembrance of me.' The one class of precepts being moral and the other positive, does not alter the matter, if the authority of the Lawgiver be admitted, and the meaning of his language intelligible. The authority of Christ is not disputed; it would be foolish to contend for the darkness or ambiguity of his language; and yet, for other reasons, which will be afterwards noticed, it is maintained that the command is nothing to us.

"The obligation on all Christians to observe this ordinance, rests on the position that all Christian churches under the direction of the apostles did at the beginning attend to it; and that we are bound to follow their example. That the first churches did observe the Lord's supper, is too plain an historical fact to be called in question. The church of Jerusalem, the church of Corinth, the church at Troas, and indeed all the churches would seem to have been in the constant practice of meeting for this purpose. At Corinth several abuses of the institution had occurred. But it is worthy of attention, that while Paul points out these abuses, and calls upon the church to correct them, he gives not the most distant hint that they were wrong in the whole affair; that it was altogether a corruption and mistake; and that, instead of eating and drinking in any way, they ought to feed spiritually

on Christ, and cease from this beggarly observance. Instead of this, he solemnly repeats the account, which he had received of the manner of celebrating the ordinance, and calls upon the church thus to keep it. The strongest view which I can give of the subject, is by quoting at length the apostle's own words, leaving the common sense and conscience of the reader to perceive and acknowledge their force; 'For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.'—pp 191, 196.

After these citations, we need add but little. They will speak more for the sound judgment, and

scriptural sentiment, and fervent piety, which characterize the volume, than any thing we could say. We do not pledge ourselves to every minute opinion, or exposition of disputed Scriptures, which Mr. Orme brings forward; but we can conscientiously say, that we have seldom perused a book of this compound character, embracing as well much that is argumentative and critical, as well as doctrinal, practical, and devotional, in which we have found so little to dispute, so much to approve. The work will, we have no doubt, prove highly acceptable and useful alike to ministers and students, and all others whose aim is to acquire a scriptural and devotional apprehension of the nature and design of the Lord's Supper.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

SERMONS, preached on several Occasions, in the Island of Barbadoes. By William E. Shrewsbury. London, 1825. 8vo. 7s. 6d.—This volume possesses an interest independently of its own merits, which are very considerable. The discourses, fourteen in all, were delivered in the island of Barbadoes, the gentlemen inhabitants of which have immortalised themselves by the destruction of the Methodist meeting-house, and the expulsion of its minister, under circumstances of the most uncalled-for and outrageous nature. They are now published to enable the world to judge of the character and tendency of those doctrines which were preached by the author in the West Indies, and to encourage the society in Barbadoes to persevere in their christian profession. The discourses, in point of sentiment, piety, and expression, do great credit to Mr. Shrewsbury, and amply refute all the malignant misrepresentations of the enemies to the christian instruction of the slaves. We trust the volume will meet with the reception which it deserves, and that the author will obtain a high reward among the persecuted followers of Christ.

PSALMS AND HYMNS, principally for Public Worship, selected from Dr. Watts and other Authors. By Henry Foster Burder, M.A. London, 1826. 12mo.—Selections, collections, appendices, supplements, &c. &c. of Hymns are innumerable. Each work comes out with a new claim, and generally obtains a circulation more in proportion to the influence of its compiler, than from any other cause. Those who approve of mixing up the compositions of Dr. Watts with those of other writers, and forming one book, instead of rendering it necessary to use several, will find the present volume of Mr. Burder possessed of all the substantial properties of a useful, respectable, and well-assorted collection.

THE SPIRIT AND MANNERS OF THE AGE. Conducted by the Author of the *Evangelical Rambler*. Parts I. II. III. —Spirits are not not easily caught, and still less easily preserved and distributed. Manners are fleeting, and difficult of description. The author of the *Evangelical Rambler* certainly promised great things when he engaged to give a body to the spirit of the age, and a form and substance to its manners. Without say-

ing that the promise has been fully redeemed, we cheerfully acknowledge that this work has hitherto been very respectably supported. Several of the papers have been exceedingly well written, and nothing has appeared discreditable either to the moral feelings or the intellectual character of the conductors. None of the weekly publications which we have seen are superior to it in vigour, elegance, or useful tendency.

THE CHRISTIAN PASTOR'S MANUAL: A Selection of Tracts on the Duties, Difficulties, and Encouragements of the Christian Ministry. Edited by John Brown, Minister of the Gospel, Edinburgh. 1826. 12mo. 7s. 6d.—This is a most judicious and valuable collection. We hesitate not to say, that it contains some of the very best pieces which have been written relative to the important subjects of which it treats. They are the production of the experience of such men as Doddridge, Jennings, Booth, Erskine, Watts, Mason, Bostwick, Newton, Scott, and Cecil; and recommended by such men as Drs. Gordon, Dick, and Wardlaw, and the Rev. Henry Grey, the testimony and the criticism of the reviewers are alike uncalled for and unnecessary. We do not know that a more useful volume could be put into the hands of a young minister, or that christian benevolence could be better exercised than by giving it circulation. We cordially thank Mr. Brown for the service he has rendered, and unite our feeble recommendation to that of the very respectable names prefixed to the volume.

RELIGIOUS EDUCATION; A Series of Observations on the Instruction of the Young, principally with a reference to Sunday Schools. By A. H. Davis, Author of *the Teacher's Farewell, &c.* London. 1826. 12mo. 3s.—This small volume is the production of a writer who has had considerable experience in the religious tuition of the young, especially of Sunday School children. It is by an accumulation of the experience of such individuals, that the errors and imperfections of the system of education will be corrected, and that we may expect ultimately to arrive at a more correct and efficient plan of operation. We are much pleased with this work, and trust it will obtain an extensive circulation.

A VINDICATION OF CHRISTIAN MISSIONS IN INDIA from a recent Attack in the Quarterly Review. By John Howard

Hinton, M. A. London, 1826. 8vo.—Those who think Christian Missions to India require to be vindicated, and who are pleased with the replies to the Abbé Dubois by Hough and Townley, will be gratified with Mr. Hinton's pamphlet. For our own part, regarding the Quarterly Reviewers as profoundly ignorant on every thing relating to religion, we feel very easy under their attacks; being assured that on the enlightened Christians of this country they produce no effect, and that others are little likely to attend to answers to their lucubrations.

THE DOCTRINE OF ETERNAL REPROBATION DISPROVED. By James Hargreaves. London. 1826. 12mo. Second edit.

THE BENEFICIAL EFFECTS OF CHRISTIAN ASSOCIATION: A Sermon preached at Hare Court, Thursday, Dec. 18, 1825; at the Monthly Association of Ministers and Churches, and published at the request of the Ministers, by Robert Winter, D. D.—The appropriate text of this valuable Sermon is the 133d Psalm. Its leading topics are the history, character, and beneficial tendencies of the ancient Association, which it is designed to aid and to encourage. This Monthly Lecture, it appears, originated in 1730, in connection with a plan for the education of young men for the ministry, whence arose the excellent Institution, now designated Homerton College. It at first included Antipædobaptists, as well as Pædobaptists, the former of whom afterwards amicably separated, and formed an Association of their own.—In the second division of the subject, the Doctor remarks, that the union is founded on principle—it is a devotional union—and a union of co-operation. The benefits to be derived from such a union, are well detailed under the four following ideas: it is adapted to be of benefit to ministers—to students—to the churches themselves—and to the general advancement of the Gospel, both at home and abroad. The conclusion contains a brief retrospect of the past—anticipation of the future—and, finally, some impressive remarks on the precariousness of human life, as especially exemplified in the recent loss of distinguished ministers in the three denominations. A list is prefixed to the Discourse, of the present course of lectures, eleven being now added to the number, making in the whole thirty-six. We are happy in this enlargement of the bounds of ac-

credited Congregational churches in and near this metropolis, which somewhat solaces us while we behold the desolations of our Zion in not a few once flourishing spots in the precincts of the city. We are happy also that the liberal title of the London Congregational Union, has been recently adopted to designate this Association, since it is a more dignified, more definite, and less sectarian appellation than that of the Monthly Meeting. The discourse is characterized by the Doctor's usual accuracy, conciseness, luminous order, and good sense, and we earnestly recommend it to all our readers, who are concerned to promote the scriptural order of Christian churches, united in the bonds of charity.

Hanbury's Enlarged Edition of EXTRACTS, MEDITATIONS, AND LETTERS, from the Diary of Joseph Williams, of Kidderminster, with a Portrait and Autograph, 12mo. 6s. boards.

QUESTIONS ON PROTESTANT NONCONFORMITY answered; with Notes. Second Edition. 4d. Ilminster.—The points in debate between the National and Nonconformist Churches are forcibly put in this little catechism; the usefulness of which, however, will be much increased, if, in a future edition, the bare statements of the author were supported by a more frequent reference to scriptural or other authority, which, in most cases, would only occupy the space now often imperfectly filled with his simple *ipse dixit*.

THE PAPAL JUBILEE; with desultory Reflections on Popery, and "The Refutation of Calvinism," by the Rev. J. Jones. 12mo. pp. 466. 8s. Royston.—Were it possible to recommend this singular volume, our respect for the pious intentions of the author would prompt us to the agreeable task; but a regard alike to our own reputation, and the pockets of our readers, forbid it. In truth, it is the most extraordinary *melange* of prose and rhyme, of shreds and patches, we have for a long time seen. The volume is occupied with an introduction of 127 pages, and notes extending over 218 pages more; the poetry, to which all this is explanatory or illustrative, only occupies about 96 pages; but oh, what poetry!

"A bishop publicly resounds,
That grosest "Heresy" abounds
Among th' Established clergy call'd;
At which we well may stand appall'd;

And Mr. Brougham, lawyer great,
Declar'd in a renown'd debate
Before the Commons, crying, *hear!*
Our Clergy *perjur'd* must appear.
Thus bishop Tomline, hand and glove
With Mr. Brougham fain would prove
That *perjur'd* heretics not few
Within th' Establish'd Church they view,
Is their report alarming true?
The clergy disconcerted cry,
(And well they may) "Lord! is it I?"
A sad dilemma they are in——"

We think so, indeed—if they have no better defender than this reverend rhymester against the sarcasms of Brougham and the arminianism of Tomline. Had the worthy author no friend to prevent his thus exposing the truth and its advocates alike to ridicule?

AN INQUIRY into the Consistency of those Persons who call themselves Baptists, with reference to the late Publications of Messrs. Gibbs, Birt, and Cox. By Thomas Esdell, of Twyford, Berks. To which is added, a brief Statement of Baptism, by Question and Answer. London. 1826. Price 1s. 6d.

PREPARING FOR PUBLICATION.

A Popular Introduction to the Study of the Holy Scriptures, designed for the use of mere English Readers. In Two Parts. Part I. Rules for reading the Bible. Part II. Helps towards a right understanding thereof; comprising Introductions to the several Books; a Summary of Biblical Antiquities, Geography, Natural History, &c. By William Carpenter, Editor of *Critica Biblica*, the Scripture Magazine, *Calendarium Palestinæ*, &c. In one large vol. 8vo. with maps and plates.—The Elements of French Grammar, illustrated with cuts by Branston. Translated from L'Hormand, by Rev. Rutton Morris, and intended as a first book for Young Persons.—The Elements of Arithmetic for Children, on a plan entirely new, adapted for Families and Preparatory Schools, and illustrated by cuts. By Ingram Cobbin, M.A., Author of Elements of English Grammar. Fifth edit.—The Missionary's Memorial, or Verses on the Death of John Lawson, late Missionary at Calcutta. By Barnard Barton. Foolscep 8vo.—Flowers gathered in Exile, by the late Rev. John Lawson, Missionary at Calcutta. Foolscep 8vo.—Mr. Frere has nearly ready for publication a corrected edition of "A Combined View of the Prophecies," in which he has availed himself of the advantages for perfecting this subject, which have been afforded by the late expiration of another grand prophetic period; the 1290 years of Daniel.

RELIGIOUS INTELLIGENCE.

I.—STATISTICAL VIEW OF DISSENTERS.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

DEVONSHIRE.

(Continued from page 107.)

HARTLAND.—A new independent interest has lately been raised here, under pleasing circumstances. A neat meeting-house was erected in 1818. The attendance is good, and there is a considerable probability of usefulness. Mr. **JOHNS**, through whose labours the cause originated, is the pastor of the church assembling here.

HATHERLEIGH.—The first minister of whom we have any account, in connection with this place, is Mr. **RICHARD GLANVILLE**, who was ordained August 7, 1703, over the congregation at Truro. In all probability, he removed to Hatherleigh in the same year, as in 1706 Mr. **NICHOLAS BRINLEY** was ordained at Truro. In the year 1713, Mr. **Glanville** was settled at Liskeard, where he died in March, 1748. Mr. **Glanville** must have left Hatherleigh in 1708, as in that year Mr. **GEORGE LISANT** was ordained there. Mr. **WILLIAM GILLESBY** was ordained at Hatherleigh in April, 1729, and died there in 1743. In 1746, Mr. **GEORGE CASTLE** was ordained the pastor of this church. It is understood that this gentleman embraced the Arian creed. The congregation decreased under his ministry; and, at present, there is no Dissenting interest in the place.

HOLSWORTHY.—An Independent church existed here in the time of Cromwell. It was gathered by Mr. **HUMPHREY SAUNDERS**, the minister of the parish. It was against this gentleman that Sir **WILLIAM MORICE** wrote his *Cens quasi sedit*. 4to. 1651. Mr. **Saunders** defended himself, in a tract entitled "Antidiatribes; or an Apology for administering the Lord's Supper to a Select Company." 8vo. 1665. Of Mr. **Saunders** a pleasing account is preserved by Calamy. In all probability, this church was scattered in the persecution which ensued at the Restoration. In 1687, Mr. **MICHAEL TAYLOR** instituted a Dissenting cause here, over which he continued pastor till his death, in 1705. Of Mr. **Taylor** an account is preserved by Calamy. Mr. **BENJAMIN FLAVELL** was ordained over this church August 23, 1710. After this circumstance we have no account of Dissent in this place.

ILFRACOMBE.—Mr. **JOHN BERRY**, whose life is given in Calamy, was the first minister of the Dissenting interest here. In 1687, when liberty was given to the Nonconformists, he commenced his labours in this vicinity, alternately preaching at Ilfracombe and Paddington. Mr. **WILLIAM PALK** was ordained here, October 17, 1705. He was a learned and pious man, and deserves the gratitude of Dissenters, as the tutor to the excellent **Daracott**. Mr. **Palk** removed to Sidmouth, and thence to South-Molton, where he died in 1760. Mr. **JOSIAH FOLLETT** was ordained here, October 30, 1723. It is uncertain how long he remained here. Under the preaching of his successors, religion was at a very low ebb, and the congregation became extremely small. Of late, by a more evangelical strain of instruction, the pews have been gradually filled with attentive hearers, and it has recently been found necessary to build a new meeting-house, on a larger scale. The present building is, we believe, well filled. Mr. **H. BESLEY** is the pastor of this church.

KINGSKERWELL.—A Dissenting cause existed here very early in the last century, and was, at one time, well attended. It has, however, for many years, been extinct; and the old meeting-house is now a stable. A sermon is preached here on the Sabbath evening, and occasionally in the week, by the members of the church at Newton. The attendance is encouraging. Of the series of old ministers all that we know is, that Mr. **EDWARD COTTON** was ordained here, July 17, 1711, and that he died in January, 1747; and that Mr. **THOMAS CHAPMAN** was ordained here, October 10, 1753. He removed to Colmington, and finally to Totness.

KINGSTEIGNTON.—In the year 1809, Mr. **CROOK**, of Newton, commenced preaching in a private room in this village, and was occasionally assisted by Mr. **GLED**, of Teignmouth. In 1816, a small building was opened for regular worship, chiefly through the liberality of Mr. **Robert Burd**. This meeting-house is supplied by various ministers. The number of stated hearers is estimated at 60. Its number of members is 14.

KINGSBRIDGE. Independent.—The Dissenting interest in this place originated

from the labours of Mr. JOHN HICKES, of Trinity College, Dublin, an ejected minister. He was born at Moorhouse, near Thirsk, in Yorkshire, in 1633, and obtained the living of Stoke Damarel, in Devonshire. From this living he was ejected at the Restoration. He then removed to Saltash, in Cornwall, whence he was ejected in 1662. On his second ejection he came to Kingsbridge, where he embraced all opportunities of preaching, and eventually gathered a church on the Presbyterian form of discipline. In 1671, Mr. Hickes printed "A Narrative of the Persecutions endured by the Dissenters in Kingsbridge," an interesting tract which has recently been republished. Many curious facts, relative to the early history of Nonconformists in Devonshire, are given in that publication. We shall extract a few which have a more immediate connection with Kingsbridge. At that time, many respectable persons in Kingsbridge and its vicinity were Dissenters, and were accustomed to meet for divine worship in a secluded spot, now called Sorely-Green, and in other retired situations. The persecution which then raged prevented their having any building set apart for their devotional exercises. They worshipped God under the canopy of heaven. Though they used every precaution to prevent surprise, they were often dispersed by armed men, who threatened the bitterest revenge on Mr. Hickes, if he were found. Dr. Calamy has preserved a long account of this excellent man. There is every probability that a meeting-house for this congregation was built towards the latter part of Mr. Hickes's ministry. The next minister was Mr. Edmund Tucker, of Trinity College, Cambridge. He was born at Milton Albot, near Tavistock, in 1627. On his ejection, in 1662, he came to Kingsbridge. Dr. Calamy says of him, "Through affliction, and the failure of his intellect, he was taken off from preaching more than a year before his death, which was somewhat suddenly, July 6, 1702, in the 75th year of his age. His funeral sermon was preached by Mr. John Cox, who succeeded him at Kingsbridge. In Mr. Hickes's narrative, Mr. Tucker is called Tooker. Of Mr. Cox, his successor, we have no information, except that, in a few years, he removed to Newton. Mr. Alexander Walker now undertook the pastoral charge of this church. His ancestors were from Ireland, and emigrated from that country, in the rebellion of the Papists, in the reign of Charles I. Mr. Walker was ordained in 1711, at North Moulton, and, in probability, came to Kingsbridge in a few years after that period. He was a very respectable character, very exemplary in his life, and much beloved. The time of his decease is not known; but, in all probabi-

lity, it occurred about 1740. In Mr. Walker's time a new place of worship was erected. On the decease of this gentleman, the cause considerably declined through the introduction of Arianism; and, in a short time, the place of worship was shut up, the congregation dividing itself between the Baptists and Episcopalians. In this state things continued for many years. The Dissenting interest at Ford, a village about six miles distant, was nearly in the same state, and from the same cause. It was therefore at length thought advisable for the two congregations to unite, and to maintain betwixt them an evangelical ministry. This plan was, however, not carried into execution for some time. Messrs. Menis, of Plymouth, and Kinsman, of Devonport, kindly lent their aid in keeping the interest from falling, and, at length, prevailed on Mr. Evans to take the charge of the united congregations. The old meeting-house, being now in a dilapidated state, was taken down, and a new one erected, in 1790. Since that period, the church has been denominated Independent. In 1792 an unhappy division took place, and Mr. Evans, henceforward, confined his labours to Ford. Mr. Evans's life was published in the Evangelical Magazine for 1811, and to that account we refer our readers for any additional information respecting that excellent man. The pulpit was now supplied by the ministers of the Countess of Huntingdon's connexion, till June, 1803, when Mr. George Denner, an Independent, became the minister. In 1806 he resigned, and the church was again without a pastor, till November, 1814, which Mr. John Petherick (from Hoxton Academy) became the stated minister. He left in 1816, from a desire to preach the Gospel in Ireland. In November, 1816, Mr. James Angear succeeded. He resigned his office in January, 1821. In the next month Mr. Josiah Davies, from Axminster Academy, became the minister of this ancient church, over which he was ordained the pastor in 1823. In this situation he yet continues. There was an annuity of twenty shillings per annum belonging to this interest, the bequest of Mrs. Weymouth, but it ceased in 1792. Thomas Burnett, of Kingsbridge, who died in 1808, bequeathed to the Society £400. in the three per cent. consolidated annuities. A legacy of £100. stock, three per cent. reduced, was also left for the support of the Gospel in this place, by Robert Pearse, of this town, who died in March, 1821. In the year 1670, a Free Grammar School was built in this place, at the expense of a Protestant Dissenter. The first master of it was Mr. Barter's amanuensis. The trustees are all Dissenters at this day, and Mr. Evans was, for some time, the master;

but he voluntarily resigned the office, and it is at present holden by a clergyman. This charity provides a sufficient sum of money to bind the scholars apprentices to different trades, on the completion of their studies, and, at the close of their apprenticeship, to set them up for themselves.

MODBURY.—**MR. JOHN WITHERS** was the first settled minister of Modbury meeting; and it is probable that he came there soon after the Act of Toleration took place. He was ordained August 26, 1691. He removed from Modbury to Exeter in 1703. The congregation was then pretty large, perhaps about three hundred. **MR. WILLIAM GILES** succeeded **Mr. Withers**, and continued at Modbury about fourteen years. **Mr. Giles** was ordained in 1703. He then removed to a congregation at *Cockwood*, near the mouth of the river *Ex*, where he continued till his death in 1762. **Mr. George Hanmer** was the third minister of Modbury. He was ordained in 1718, and died of a consumption in 1723. He was buried in Modbury church, in an aisle belonging to *Servington Savery, Esq.*, of *Shilston*, in that parish, who was a great supporter of the Dissenting interest. **Mr. H.** was father of the late **Mr. John Hanmer**, of *Plymouth*. **Mr. Richard Evans**, son of the gentleman of that name at *Collumpton*, was ordained here, August 24, 1723; but, two years afterwards, died of the small-pox at *Shilston*, and was buried by the side of **Mr. Hanmer**. After his death, the meeting was supplied for several years by **Mr. John Cudmore**, son of **Mr. Cudmore** of *Chulmleigh*. About 1729, **Mr. Roger Flexman**, of *Torrington*, was chosen as the pastor of this church, and ordained in 1730. Here he continued till 1732, when he removed to *Bow*. After his removal, the congregation was unsettled for several years. In 1735 the congregation chose **Mr. John Cranch**, a native of *Kingsbridge*, as their pastor. He was ordained in the same year, and remained there till 1745, when he removed to *Ilminster*. From that time, till 1750, **Mr. Batson**, of *Kingsbridge*, supplied the pulpit, but refused to be ordained amongst them, he being in principle a Baptist. About 1750, **Mr. George Waters** was recognized as the pastor of this church. **Mr. Waters** came originally from *Scotland*, and brought with him testimonials from the Presbytery of *Dalkeith*, and, on this recommendation, was received by the Assembly. He removed to *Falmouth* in 1757, and was immediately succeeded by **Mr. HENRY MOORE**, a pupil of **Dr. Doddridge**. **Mr. Moore** was ordained in 1757. The congregation, which was once numerous, gradually fell away, and, in 1789, was reduced to about 50 persons. In that year **Mr. Moore** removed to *Liskeard*.

We know nothing of this interest subsequently to **Mr. Moore's** departure.

MORETON-HAMPTSTEAD.—**MR. ROBERT WOOLCOMBE** was ejected from this place in 1662. Many of his congregation thought it their duty to continue under their ejected pastor, and provided a house for worship. But the Court, bent on the suppression of Nonconformists, passed acts more strict against conventicles, by which the Dissenters were obliged to meet in secret. In 1687, **Mr. Woolcombe** and eleven others procured a license, dated *Whitehall*, July 18th, by his Majesty's command, signed *Sunderland*, for which a considerable sum was extorted from them, to exempt them from persecution, but which was rendered useless, in seven weeks after, by the declaration for liberty of conscience. From the year 1662 to 1687, the rent of the house and salary to the minister were duly paid, notwithstanding the fines imposed upon the people. **Mr. Woolcombe** died in 1692. On his death, a division took place among the people, and, for a time, the Dissenters here had two places of worship; but afterwards there was a union under **Mr. ANGEL SPARK**. He was ordained here June 21, 1692, and continued till 1721. In 1722 **Mr. MICAHAIH TOWGOOD** was chosen pastor, and was ordained here in that year. In 1736 he removed to *Crediton*. On Lady-day, 1737, **Mr. DANIEL HARBON** succeeded him. He remained here till 1742, when he went to *Bristol*, and was succeeded, in 1743, by **Mr. JOHN PARR**, from *Okehampton*, who had been ordained there in 1715. **Mr. Parr** continued to officiate at *Moreton* till 1775, when, on account of his infirmities, he resigned the pastoral office. He died in 1779, aged 88. On the 2d of March, 1748, **Mr. Richard Heard**, one of the congregation, purchased the meeting-house of **Mr. William Satter**, and *Elizabeth Mary Satter*, and, in 1760, assigned the meeting-house to trustees, for the remainder of a term of 998 years, for the use of the congregation. From the time of **Mr. Parr's** resignation, there was no minister settled over this congregation, till the 29th of March, 1776, when **Mr. EVANS**, of *Sherborne*, was chosen pastor; but ill health obliged him to leave in a few months. In August, 1776, **Mr. JAMES ROWLAND** was elected pastor. He was ordained in June, 1778. On his removal, **Mr. BRANSBY** succeeded. To him followed **Messrs. COOPER** and **SMETHURST**. The Baptist Society, of which **Mr. JACOB ISAAC** was many years minister, united with this congregation, in 1819. The services are conducted, in the morning, at the Baptist meeting; in the afternoon, at this place of worship. A new meeting-house was built in 1800, on the site of the old one.

II.—MISCELLANEOUS.

LETTER FROM CANTON.

We have been favoured with the following extracts of a letter from G. Bennet, Esq., who is on a Missionary voyage with the Rev. Mr. Tyerman, which we trust our readers will think interesting:—

“Canton, Nov 15, 1825.

“In my letter to you from Batavia, the capital of Java, which I wrote to you in the beginning of last September, I mention the previous steps by which we had proceeded so far, continually experiencing the goodness and mercy of our heavenly Father. I no doubt mentioned the state of insurrection against the Dutch Government, in which the Javanese were at that time; we felt a little of the danger, and had some difficulty in getting a passage from that place to Singapore; but on the 13th September, we reached Singapore, after a very short passage of seven days; at that place we remained about fourteen days, one of us in the house of the Missionary, Mr. T—, the other in the house of a Scotch gentleman and merchant, Mr. N—. From this very rapidly rising commercial settlement, we obtained a passage in the Hon. C.’s ship, the Windsor, Capt. Haviside; this is the first fine ship in which we have been fated to make any of our voyages, she is 1326 tons; she made a fine passage up the China Seas in 15 days to Macao, though it was at the most critical season of the year, the breaking up of the Monsoon; we had very heavy and almost constant squalls, but not dead against us until the change of the moon, when the Monsoon broke, and excited considerable apprehensions in the Captain and Officers, that it would be attended by a typhoon; this evil, however, did not happen to us, and through a kind providence, and the excellent management of the Captain and those under him, we reached Macao on the 15th of October, where the Company, servants, and their families reside one half the year, that is during the season when the ships are away, and no business is being done at Canton among the Europeans. We found a part of Dr. Morrison’s house unoccupied, the other part having been let to a merchant during his visit to England; of this we understood that we might take possession for the few days we should remain. We could get no beds, as the only inn there is in Macao, which is kept by a Chinaman, and none of the gentlemen we saw offering us either beds or apartments, we bought a couple of chairs, and we had our mattresses, and remained in the house until November 2, when we took a passage by a second river which runs from Canton. We were three days getting up this river to Canton, 100 miles; this is a noble river,

in many parts as wide as the Thames at London bridge, and in many parts wider, receiving almost innumerable, smaller, but navigable rivers all along its course as far as we went. The population on the banks of this river is very great, and the number of boats, each containing its family, is almost incredible as they certainly are innumerable. The smaller boats are all managed by the females, while the husbands and fathers are pursuing some other occupation on shore during the day; these boats, of which multitudes are always ready to take a fare, both at *Macao* and *Canton*, are singularly clean and neatly arranged, and we observed in every boat, large or small, there is a part appropriated for holding one or more idols, with incense and sacred candles, &c., and that they never fail to light up these sacred tapers at sun down, and to burn their gilt paper, with other manifestations of their regard to what they call religion. Now, in this, though the Chinese are ‘altogether too superstitious,’ yet their diligence in these superstitions awfully reproveth the Europeans, or rather the Protestants of England and America here, who pay no more regard to the institutions and principles of the true religion, than if they were Mahomedans. The buildings and premises here at Canton, in which the gentlemen in the Company’s service reside and transact their business, are on a good scale, and very respectably built and convenient; they range along the bank of the river, which is here about the width of the Thames at London bridge, literally covered with boats, and of all sizes, having a spacious quay in front. These buildings are called the British Factory, having in the front, on the quay, the English flag flying from a very high flag staff. In a range with these buildings, are the American, the Portuguese, and Spanish factories, which, taken separately, are exceedingly less extensive than the British; the factory of each nation has its flag flying in front, except the Spanish, whose flag staff has at present no colours flying.

“The want of attention, which we experienced at Macao, has been amply made up at Canton; our want of introduction has not inconvenienced us. Sir J. W—, Mr. T—, Mr. P—, Mr. D—, and the very amiable and clever Mr. M—, have been abundantly civil and attentive, as have many others both of the Hon. Company, and resident Merchants Free Traders.

“We have seen all that is to be seen in the suburbs, or in the river, of this celebrated city. Into the city none are permitted to go; but, two days since, we had the singular good fortune to force ourselves through two of the gates into the

city, in two different parts, under the guidance of Captain H— and Mr. M—. The crowd of Chinese contended with us, at the first gate; but while they were striving with those two gentlemen, Mr. Tyerman and I pushed through for a yard or two, so as to see the inside of the walls, and the streets right and left; but they soon hurried us back, and we were glad we did not get a little *bamboozing* for our temerity. At the next gate we attempted, we succeeded in getting through, without molestation, for fifty yards; but thought it prudent then to retreat, lest they should compel us to remain longer than we wished. The outside and inside of the city are much the same. All the streets are narrower than Monmouth-street. They are from 3 to 7 feet wide only, having the trades distributed into closes—Shoemakers' streets, Tailors' streets, Mercers' streets, Carpenters' streets, Butchers' streets, Fish-mongers', Looking-glass makers', Painters', Gold and Silversmiths', &c., *ad infinitum*. Only merchants, eating-houses, and barbers' shops are every where. Some barbers shave the head, chin, and face; others shave the ears, inside and outside; the nose, in and out; the eyes, inside and out, or, at least, they scrape within the eyelids, and cleanse the corners of the eye. Can we doubt but the great number of blind Chinese, and tender eyed, we see every where, is partly occasioned by this preposterous but universal custom?

"Canton is 15 miles above Whampoa, (which is a part of this noble river, so much nearer the sea,) where all the foreign vessels lie, whether belonging to the Company or not. We yesterday had the delightful opportunity of sailing down, in Captain Thomas's boat, to that place. The scenery of the country is strikingly beautiful; and the constantly varying scenes on the water are most intensely curious and amusing. We had the good fortune to get on shore unmolested, and to enter one of those singular and picturesque buildings, a huge pagoda, of nine stories, octagonal, 42 feet in diameter at the base, and higher than the Monument on Fish-street Hill. We passed three forts; one is called the Portuguese Folly, another the French Folly, from their having been abortive attempts, on the part of those nations, to overawe the Chinese.

"We saw, for the first time, one of the largest boats, of a singular construction, in which they keep and breed ducks. There were thousands of these tame water-fowls on the bank of the river, feeding at the edges of a *spuddy* ground (rice ground). They are under the most complete management. In the morning, on opening their coops, they flock to the shore; and, at the first sound of a whistle or call,

they flock back again to their coops on the sides of the bank.

"But I must cease to-day, Sir. J— says he must have our letters."

EXTRACTS OF LETTERS FROM ITALY.*

The Carnival at Naples—Catholic Emancipation--The shock of an Earthquake--Its effects at Tiro--The Evidence of Volcanic Action--The Procession of the Host--The Superstition of the People--The awful want of the Scriptures.

THE Carnival is just over. The Carnival! about which so much is said and written, and with which our youthful imagination is so much excited. How many tales of one's infancy have been laid in the merry scenes of the Carnival! and how many ideas of humour, mirth, and gaiety, are associated in one's mind with that period when a whole nation is given up to licensed revelry, and king, priests, and people, as is supposed, mingle together in one spring-tide of delight and joy! Such may be the Carnival existing in the imagination of the readers and tellers of poetic tales; but such is not the reality. Whatever this celebrated festival may have been in former ages, or what it may be in other states, I know not, but it is now, here, as stupid and senseless as any thing that was ever offered in the shape of insult to the human mind. Imagine, if you can, (for it really requires to be seen to be believed,) people of all ranks, sexes, and ages, masked and riding in open carriages, up and down a street which is the Cheapside of Naples, pelting each other with sugar-plums!! In this, the whole amusement of the Carnival consists. Those who have the greatest number of friends pelt most, and get most pelted, for they are expected to overwhelm with a hurricane of sweets, those whom they most love, or to whom they are best known. Indeed, with such fury of friendship and affection are these missiles hurled, that if the faces and persons of the combatants were not well masked and protected, visible signs would be left on the features of many a fair one, as no very agreeable memento of the rencontres of the day.

In this amusement, then, do grown gentlemen and ladies seriously occupy themselves, day after day! kings and priests take part in it, and even the bare-footed monk elevates his shaven crown amidst the crowd, and twists his *sombre*

* We are happy to present our readers with further extracts from the interesting letters of our valued friend, which we know are acceptable to them, without, however, pledging ourselves to the approval of every sentiment they may contain.

features into a grin of unmixed delight. But this is Catholic! but, indeed, what abomination, what folly, what degradation of the human mind exists here, that may not be traced to this most fertile of all sources of error, the Catholic Church. May heaven preserve England for ever from its influence. May there be at least one nook left in the world, where this scourge of the human race is not felt! The Pope has been heard to state, that he hopes to live till he sees the church in the same prosperity it enjoyed before the Reformation; and I must say, he is using his endeavours to attain the object of his hopes. *The Jesuits do not hesitate to avow, that they look to Catholic Emancipation as one great step towards uniting the Church of England to the Holy See: and one of their fraternity, an Irishman, who is travelling here, in the full confidence of their carrying their point this Parliament, had the impudence to laugh, in my company, at those Protestants who, by supporting the claims of the Catholics, were aiding and abetting their own destruction. You may smile at my fears, but I am sure that no Protestant who has seen, as I have seen, the Catholic Church, both at its fountain-head and in its polluted streams, but must feel as I feel, if he have a human heart in his breast, or is capable of being moved by the deplorable and lost condition of his fellow creatures.*

On the first of this month we had an earthquake, I felt it distinctly for some seconds; indeed, long enough to reflect on its probable consequences. The walls of my house, and the floor on which I stood, shook so as to make me almost lose my balance. The Italians call it *leggierdressina*, (i. e. most light); but to me it was dreadful. It seemed as if the earth were moving out of its place, and as though a little stronger concussion would have put an end to me and to the inhabitants of this populous city, and opened a speedy passage for us to eternity; but, as I said before, to the Italians it was nothing; it was not enough even to induce them to remove the masks from their faces; so they went on rioting and reveling, and pelting their sugar-plums, as if nothing had happened. News travels slowly here. It was not till some days after this we heard, that in a town called Tito, in the interior of the kingdom, many houses were thrown down, the principal church nearly destroyed, and large masses of rock rent and separated from the mountains, and rolled down into the valleys, carrying terror and destruction in their course.

The very beauties of this country savour strongly of volcanic action; and those wild and fantastic forms which now make such an impression on the imagination, have probably, at some time or other,

been produced by those convulsions of nature. Sometimes, as in the bay of Bahía, a hill is thrown up from the bottom of the sea, in the course of a few hours; and the morning finds a mountain where night left a plain. Sometimes, a rent is made in a rock, and a new passage opened to the waters; rivers are seen suddenly flowing over a country which, but a short time before, presented nothing to the eye but peaceful vineyards, or groves of oranges; the cottage is left standing on the very verge of the precipice; and the goats are seen feeding on points inaccessible even to their feet.* So fertile and luxuriant, however, is vegetation in this fine climate, that the wound is healed almost as soon as it is made. Flowers, trees, and fruits, shortly become visible in the clefts of the rent rock, and nature seems to take peculiar delight in dressing out with luxuriant beauty, scenes which would otherwise have the features of devastation and ruin. Dressed and decorated as they now are, they present nothing to the eye but images of delight; the very rents and chasms add to their fantastic character, and the whole has the air of enchantment.

The Host is just passing by! The wafer is carried by the priest in a little vase, and a man goes behind with a sort of east-iron umbrella, which protects both priest and wafer from the sun, and gives some consequence, to what otherwise would be a most paltry procession. A dirty flag precedes, and two or three boys with censers, and the box or canopy, in which, I suppose, the little god is to be placed when the priests enter the sick man's house. Some police officers walk on each side, and a barefooted vergger heads the whole, ringing a little bell, to announce to the people that the god is coming. The carriages stop, and down go all the foot passengers at once, on their knees. Some even fall upon their faces, and knock their heads against the ground. I now see them from my balcony the whole length of a wide street, and a most curious and melancholy sight it is.

This scene passing before my eyes, brings me back, most unwillingly, from contemplating the power of Omnipotence in the wonders of nature—to behold, with feelings the most painful, the degraded state to which the man of sin has here reduced the human mind. The people are constantly in the habit of calling the Pope, *God upon earth*. I recollect one of my modellers telling me, how thankful

* A partial earthquake of this kind happened lately at Amalfi, in the gulf of Salerno, of the effect of which I have preserved a drawing.

they were to the holy father for giving them such a delightful rain, which had done so much good to the corn and the vines. Is it not reasonable to suppose, that the priests encourage this? for otherwise it would be difficult to conceive how the people get such things in their heads. They believe *every thing* the priest tells them.

You will think I torment you on the subject of Popery; but I am really apprehensive, lest the generosity and kindness of Englishmen should be deceived into granting what their obligations, as Christians, require them to withhold. I wish them to know, that Popery is now just what Popery always was, saving and excepting the deficiency in power. Should you grant them power, you may depend upon it they will use it to your destruction. I have lately looked much into Catholic books, and it is really wonderful how little they contain in support of the whole, or any part of their dreadful *lie*. They talk of their antiquity, and of their universality. I can conceive a wen, or excrescence, to grow on a man, which had its origin in some accident of his youth: I can conceive it continuing to increase, till it spread over and disfigure the greatest part of his body. This wen, however great, extended, and alarming it may become, is still the wen, the man exists in his original identity. Not less absurd would it be to call this wen, or excrescence, the man, than it is to call Popery, Christianity! England has already done too much toward setting up and establishing this curse on humanity; let her not add the misnamed emancipation to her other crimes. Let her give the Catholics a nobler emancipation; let her endeavour, in every possible way, to educate the poor, and to put the Bible into their hands, and at length there will be an end to the power of popes and priests. The Bible is a thing unknown here; I lately tried to procure an Italian Bible, but without success. There is a little book which contains a sort of history of the Old and New Testament, and this is all the people are allowed to read

FURTHER PERSECUTIONS AT LAUSANNE.

The Committee for the relief of the Exiled Swiss Ministers, has not yet been favoured with the particulars of information which have for some time been anxiously expected. But we are not surprised at this. Many of the persons and families, concerning whom our inquiries are in progress, and others to whom relief has been sent, are in places difficult of access, and to which there is probably no post. A few months ago, we had information, which excited the hope, that the members of the Lausanne Council were either convinced of their error, or

moved by the force of public opinion, so as to be disposed to a relaxation, and, in due course an abandonment of their persecuting measures. But this hope has been painfully repulsed. Violent proceedings have been revived. Several have been condemned to fines, with heavy costs, and others to exile of different periods, from one year and a half to two and three years. A young minister, who had been condemned to banishment, is also obliged to repay 50 louis, (we suppose old louis, worth about 23s. each,) which had been granted him as a college exhibition. Another minister of distinguished fidelity and zeal, but whose prudent and inoffensive conduct had been so far respected by the men in power, that they had not instituted proceedings against him, is apprehensive that he cannot much longer escape. On the Lord's day before our last advices, he had held a meeting in the concealment of a wood, and he, with his fellow-worshippers, escaped being apprehended by the *gens-d'armes*, only in consequence of having changed their plan for that day. We have sent different sums for the assistance of those sufferers whose cases are satisfactorily ascertained; and shall, providence enabling, proceed with all the expedition that is consistent with careful investigation. The banishment of some who were engaged in trade, is productive of ruin to their temporal interest. In the midst of these proceedings, so injurious to the sufferers, and so deeply disgraceful to the oppressors, our hearts are gladdened with the intelligence, that "the Gospel spreads, and that the pious clergy, non-separatists, are acting nobly." We hope to be favoured, in due time, with an elucidation of these words of our correspondent.

The quantity of matter arising from the numerous religious anniversaries, will probably preclude my further report on this subject in the next month's Magazine, but we hope, in the ensuing number, to be able to make our final report.

On behalf of the Committee,

J. PYE SMITH.

April 24, 1826.

	£	s.	d.
Balance from the last account	58	11	2
A Friend, "Hatez-vous vite"	1	1	0
Ditto, by the Rev. J. Leifchild	1	0	0
Wm. Townsend, Esq.	1	1	0
Mr. Wm. Matthews, Aberdeen,			
by Rev. J. Arundel	-	1	0

A PETITION TO PARLIAMENT FOR THE REMOVAL OF DISABILITIES

On April 17th, Mr. Calcraft presented the following Petition from the Dissenters of Wareham, Dorset, for the removal of those restrictions under which the Protestant Dissenters of England still lie. We copy it from the Appendix to the

Votes of the House, No. 634, and cannot but express our regret that a small society of Dissenters, in a Borough-town, remote from the metropolis, should thus take precedence of the bodies which are annually appointed in London to perform this long neglected duty. We do hope that they will soon attempt something worthy of the great body they profess to represent, or that the country congregations will follow this spirited example, and take the business into their own hands.

"That the petitioners belong to a body of British subjects, who, for a century and a half, have patiently submitted to privations and penalties imposed on their ancestors in an unenlightened and persecuting age; that the principles which the petitioners profess are declared, by the undisputed testimony of history, to have been mainly instrumental to the most auspicious national events, the expulsion of arbitrary power from these realms, and the succession of the House of Brunswick to the Throne; that the forefathers of the petitioners, in the reign of James the Second, nobly refused to receive the repeal of the Test Act, when the grand principles of Protestantism would thereby have been endangered, but patriotically remained the self-devoted victims of civil disqualification; that as a body, the petitioners have been remarkable for their unshaken loyalty to the House of Hanover, that they have ever been faithful to their country, and obedient subjects to the Laws of the Land; that while France, Holland, Denmark, Sweden, Austria, Russia, and Prussia, following the dictates of a liberal and enlightened policy, have discarded every test purely religious, in Britain, the boasted land of liberty, Episcopalians alone are eligible to offices of honour or emolument; that this exclusion implies a stigma which the petitioners feel they do not in justice deserve, and they humbly beseech the House to remove the anomalous reproach from them and their country, which excludes a Protestant Dissenter from situations of honour and confidence, yet does not deny him a seat in the house, to participate in counsels, and deliberate on measures that involve the fate of empires and the destinies of the world; the petitioners humbly pray, That the House will confer on them the same privileges as Protestant Dissenters in Ireland enjoy, where every restriction affecting them is removed, and that they may participate in those blessings of religious freedom which our glorious King has conferred on his Hanoverian subjects."

THE LONDON BAPTIST BUILDING FUND.

We beg to present our readers with the following extracts from the first report of this important Society, which has been most laudably formed to supersede, as far

at least as the Baptist denomination is concerned, that system of religious mendacity which has so long and disgracefully prevailed in London, by which the ministerial character has been degraded, and the cause of religion frequently injured. We congratulate our Baptist Brethren in the honourable example they have set, and we trust that the Congregational body may be excited, by their success, to follow it.

"Your Committee at the commencement of their labours, judged it of importance to obtain as large and correct a list as possible of the names and residences of those persons who had previously been in the habit of contributing to country cases.

"From various sources, and with considerable difficulty, a list of several hundreds was formed, letters of address, with the rules of the Society, were forwarded, and the Collector, with the aid of the Committee, was desired to wait on them severally. More than two hundred of them have become Subscribers or Donors to the amount of £1,418 1s. and a considerable number, who have declined for the present, have promised the Society their support in the ensuing year.

"When your Committee began their active services, twenty-seven cases from the former Committee were transferred to their care; and during the year 1825, thirty-six fresh applications have been made; the following sixteen have been relieved with various sums proportioned to their exigencies, to the amount of £1,400, and forty remain on hand, waiting for assistance.

Aldborough, Suffolk	£100
Axbridge, Somerset	80
Barnstaple, Devon	90
Clonmel, Ireland	100
Collumpton, Devon	85
Great Brickhill, Bucks	80
Kingstanley, Gloucester	85
Malton, York	100
Nash, Monmouth	90
Oswestry, Salop	70
Rattlesden, Suffolk	75
Ravensthorp, Northampton	90
Semly, Wilts	80
Swaffham, Norfolk	90
Trowbridge, Wilts, 2nd Church	100
Whitechurch, Salop	85"

THE UNIVERSITY OF LONDON.

On Monday, February 6, a General Meeting of the Proprietors was held at the Crown and Anchor Tavern, Strand, his Grace the Duke of Norfolk in the Chair; to consider the analysis of the deed of settlement, when some of the clauses were discussed, and the Court adjourned to Saturday, the 11th, when the Right Hon. Lord Auckland presided, and the remaining clauses were considered and approved. That deed, which consists of

71 clauses is now printed, (occupying 40 octavo pages,) for the use of the shareholders, who are required to sign the original document without delay.

It is in course is much too long and technical for insertion in our columns, but we transcribe a few of the clauses, which will give our readers information on the most important parts of its constitution.

"2. Therefore, this Indenture witnesseth, and it is hereby agreed and declared, that the several persons, parties to these presents, being the persons who have so agreed to become proprietors or shareholders of the aforesaid capital, in the share or shares set against their respective names in the schedule to these presents, and who are hereinafter distinguished by the title of 'Proprietors,' and the several other persons who shall become proprietors, as hereinafter mentioned, shall be and continue an Association, or Institution, by and under the name of 'The Proprietors of the University of London.' But it is hereby expressly agreed and declared, that the said Association or Institution, or the present or future proprietors of the shares of the same, shall not assume or pretend to be or to act as a corporate body, unless or until they shall hereafter be legally incorporated; and that none of the provisions contained in this present indenture shall be deemed or construed to imply any intention on the part of the said Association or Institution, or of the present or future proprietors of the shares in the same, to be a corporate body, or to act as such. And this Indenture further witnesseth, and it is hereby declared and agreed by and between the said parties to these presents, in manner following, (that is to say :)—

"3. That the object of the said Institution is the advancement and promotion of literature and science, by affording to young men residing in or resorting to the cities of London and Westminster, the Borough of Southwark, and Counties adjoining to either of the said cities, or to the said Borough, adequate opportunities for obtaining literary and scientific education at a moderate expense.

"4. That, for effecting the said object of the said Institution, a piece of land, near Gower-street, in the parish of Saint Pancras, in the County of Middlesex, has been purchased, and the purchase of it has been, and is hereby approved.

"That halls, schools, lecture rooms, offices, and other buildings, proper and suitable for receiving professors and pupils, and for carrying into effect the object of the Institution, shall be erected upon the said purchased piece or parcel of land; and that the said building, when completed, shall be called, 'The University of London,' and appropriated solely to the objects of the Institution.

"5. That the said capital of the Institution shall not amount to more than three hundred thousand pounds, or to less than one hundred and fifty thousand pounds, and shall be raised by subscription for shares, of one hundred pounds for each share; but that no one person shall be capable of holding, directly or indirectly, more than twenty such shares; and that, to the extent of his or her share, or respective shares, and to that extent only, each proprietor for the time being shall be liable to the Institution, or to the fulfilment of the contracts and engagements to be entered into by the council, or session of council for the time being, constituted and nominated as hereinafter mentioned, on account thereof.

"30. That the session of council, for the time being, shall have the power of appointing a secretary, or clerk and clerks, for conducting the business of the Institution; and also a librarian, or librarians, and professors, masters, tutors, officers, agents, messengers, workmen, and servants, and of procuring such aid or assistance as the object, business, and concerns of the Institution shall, in the judgment of the session of council, for the time being, require; and shall allow to persons employed by them in any of the capacities, or for the purposes aforesaid, respectively such salaries, wages, compensation, gratuities, privileges, and benefits, as well in respect to past as future services, as the said session shall think proper, and shall have power, from time to time, to delegate to them respectively by any instrument in writing, or otherwise, such powers and authorities as the said session may deem expedient; and to vary and alter, or revoke such powers and authorities, and delegate others whenever, and so often as the session of council, for the time being, may think proper; and shall have power to suspend, displace, or remove any secretary, clerk, librarian, professor, master, tutor, officer, agent, messenger, workman, and servant, either as occasion shall require, or as the said session shall think fit, without being compelled to assign any reason for such suspension, dismissal, or removal; and also, from time to time, if deemed expedient, to appoint persons to supply the vacancies occasioned thereby. Provided, nevertheless, that the professors, masters, and tutors, shall have the privilege of appealing against such dismissal within one month after the same shall have taken place, to a General Meeting of Proprietors, to be called by the clerk of the Institution fourteen days after notice of such appeal."

We regret to learn, that the embarrassments of the commercial world have prevented many subscribers fulfilling their promises of support, but there is capital enough untouched by these calamities

amongst the friends of liberal institutions, to place, with a little exertion, this noble attempt in the most prosperous situation, and we respectfully entreat opulent Dissenters, who have not become proprietors, to lend it their support, as it is doubtless the most important attempt ever made to break an unjust and mischievous monopoly.

ASSOCIATIONS.

March 24, 1826, the Anniversary of the Yorkshire West Riding Home Missionary Society was held at Wakefield. Sermons were preached by Dr. Bennett, of Rotherham, and the Rev. J. Fox, of Bolton; and a public meeting held in the afternoon, in Salem Chapel, when addresses were delivered by the Rev. Drs. Boothroyd and Cope, the Rev. Messrs. Vint, Pool, Bruce, Scott, Rheeder, Hudswell, Wolgate, &c. A very pleasing Report was read by Mr. Vint.

March 29, 1826, the Associated Ministers of Sheffield, Wakefield, and Rotherham, &c. held their half-yearly meeting at Melton. The services commenced on the preceding evening, when a sermon was delivered by Dr. Cope, of Wakefield, on "the Kingdom of Christ, and the Means of its Advancement." The next morning, the Rev. Mr. Boden, of Sheffield, preached on "Satanic Influence," and the Rev. Mr. Dixon, of Sheffield, on "Christian Watchfulness." The Rev. Messrs. Nichols, of Bawtry, Docker, of Sheffield, Dr. Bennett, of Rotherham, and J. Woodwark, of Doncaster, engaged in the devotional parts of the services.

CHAPELS OPENED

On Tuesday, Dec. 27, 1825, a neat and commodious place of worship, connected with the Independent denomination, was opened for divine service, in the pleasant town of Solihull, Warwickshire; on which occasion three sermons were preached—that in the morning, by the Rev. J. A. James, of Birmingham; that in the afternoon, by the Rev. J. W. Percy, of Warwick; and that in the evening, by the Rev. T. East, of Birmingham. On the following Sabbath-day, sermons were preached, in the morning and afternoon by the Rev. W. Hood, minister of the chapel, and in the evening by the Rev. J. Sibree, of Coventry. After which latter service a collection was also made. The collections amounted to £43. 4s. 2d. The devotional services were conducted by the Rev. Messrs. Sibree, Jerard, Barker, &c. The success attending the erection of the above place of worship, is at once most surprising and gratifying. This town, containing from two to three thousand souls, was previously, for upwards of twenty years, destitute of evangelical preaching by any denomination of Dissenters. An eligible piece of ground was purchased by the Rev. J. Sibree; a chapel has been erected; a minister, in the cha-

acter of a Home Missionary, is become a resident in the town, to preach regularly in the place, and in the neighbouring destitute villages; many of the pews in the chapel have been let to respectable families; the place is crowded with attentive hearers every Sabbath-day; and upwards of a hundred persons attend the week-day evening lectures. Thus a work has been accomplished, within the short period of one year, which, in all probability, would not have been performed in ten or fifteen years by the usual mode of entering into destitute towns. A debt of £400. remains to be defrayed; to effect which the aid of the benevolent public is earnestly solicited.

A new Independent chapel was opened at Bawtry, Yorkshire, on Wednesday, the 15th of March, when sermons were preached by the Rev. James Parsons, of York, the Rev. W. H. King, of Gainsborough, and the Rev. Dr. Bennett, of Rotherham. A sermon was also preached the preceding evening, by the Rev. James Parsons. These sermons were impregnated with the most important and essential truths of the Gospel; the attention and the number of the auditors was highly encouraging, and their contributions truly liberal.

ORDINATIONS.

On Wednesday, the 29th of March, the Rev. J. W. Wayne, from the Newport Pagnel Evangelical Institution, was ordained to the pastoral office over the Independent church at Hitchin. The Rev. C. Gilbert, of Stony Stratford, commenced the service, by reading the Scriptures and prayer. The Rev. S. Hillyard, of Bedford, stated the nature of a Gospel church, and asked the usual questions. The Rev. D. W. Aston, of Buckingham, (Mr. W.'s pastor,) prayed the ordination-prayer, with imposition of hands. The Rev. T. P. Bull, of Newport Pagnel, gave the charge to the minister, from 1 Tim. iv. 16; and the Rev. W. Chaplin, of Bishop's Stortford, a discourse to the people, from Matt. v. 14; and the Rev. J. Geard, the venerable Baptist minister of Hitchin, concluded the interesting service with prayer.

In the evening, the Rev. J. Slye, of Potter's Parry, delivered a discourse from Rom. iii. 31. The Rev. Messrs. Early and Hawkins engaged in prayer.

On Thursday, April 13th, the Rev. George Moase, late of Okehampton, Devon, was publicly recognized as the pastor of the Congregational church, Artillery Street, Bishopsgate Street, London. The Rev. J. Blackburn read and prayed. Dr. J. P. Smith delivered the introductory discourse; Rev. J. Fletcher, M.A., offered the intercessory prayer; Dr. Winter addressed the minister and people, from 1 Thess. iii. 8—"Now we live," &c.; and the Rev. J. Meek, of Painswick, concluded with prayer.

REMOVALS, APPOINTMENTS, &c.

The Rev. John Clayton, for 47 years the honoured pastor of the Weigh House Meeting, East Cheap, has resigned, and the church have unanimously invited the Rev. Edward Parsons, of Halifax, to succeed him, who, we understand, has accepted the invitation.

The Rev. Thomas Russell, M.A., the laborious editor of Dr. Owen's works, is appointed Trustee to Mr. Coward's funds, vacant by the death of Mr. Townsend.

Dr. Harris has accepted the invitation of the church at Newington to become their pastor, and will therefore resign his office, as resident tutor at Hoxton Academy, at Midsummer, but will still retain the theological chair in that institution.

The Rev. George Collison has relinquished his ministerial connection with the congregation at Well-street, Hackney; and the Rev. Mr. Hughes, lute of Hoxton Academy, succeeds him.

RECENT DEATHS.

Died, on Wednesday, March 29th, the Rev. P. S. CHARRIER, of Liverpool. He had been only a few days confined to the chamber of affliction, and, in the week preceding his death, had been actively engaged in the discharge of pastoral duty, and in making arrangements for the public services of the Rev. W. Cooper, of Dublin, on behalf of the Irish Evangelical Society. That gentleman arrived in Liverpool, in pursuance of those arrangements, on the morning of the 29th, and, on entering the place of Mr. Charrier's residence, received the distressing intelligence of his sudden removal! Scarcely had he recovered from the shock of this mournful announcement, when a letter was put into his hands, which had just been received from London, containing the information that Mr. Cooper's youngest son, Mr. CHARLES COOPER, A B., who had been appointed, only a few weeks before, the Classical Tutor of Chesham College, was in dying circumstances! The father hastened from the scene of death to the metropolis, and arrived just in time to witness his son's dissolution! Thus one who had just girded on his armour in the service of his Lord, was suddenly called from the field of action to his eternal reward; and another, distinguished by his matured experience and honourable activity, who had, indeed, passed the meridian of his life, but on whose long-continued exertions all who knew him fondly calculated, was also called most unexpectedly to "rest from his labours!" "Even so, Father; for thus it seemed good in thy sight."

Mr. Charrier was, we believe, a native of Portsmouth. His father was a native of France, and had fled from the storm of

persecution in that country to England, as an asylum for the oppressed. He was, for many years, a member of the Church at Portsea, under the care of the Rev. John Griffin; and, at his death, an interesting Funeral Sermon was published by his esteemed pastor. His son was educated for the ministry at Mile End Academy, under the care of the Rev. Dr. Addington. On finishing his studies, he succeeded the Rev. George Burder, as minister of the Independent church at Lancaster, on the removal of Mr. Burder to Coventry. There he remained till the year 1810, when he became pastor of the church meeting in Bethesda Chapel, Liverpool. He was highly esteemed in the circle of his extensive connections. His religious principles were always firmly and consistently maintained, without evasion or temporising. There was nothing equivocal or ambiguous in his sentiments. He was a man of comprehensive views, of sound and discriminating judgment, of great self government, and distinguished urbanity. In his intercourse with his brethren in the ministry, he was remarkable for the kind and affectionate spirit which he uniformly maintained; and, as might be expected, he had a large share of their confidence and esteem. In the various Societies established for the dissemination of the Gospel, both at home and abroad, Mr. Charrier was actively and efficiently employed; and his removal will be deeply deplored in the county in which, for more than thirty years, he laboured with unimpeachable consistency and great success. We hope to be able to present a memoir of this excellent man in a future number.

NOTICES.

The Anniversary of the Union of Christians for Bedfordshire and neighbouring places will be held at Bedford, on Wednesday, the 31st of May, when the Rev. James Stratten, of Paddington chapel, and Rev. John Morris, of Olney, are expected to preach; the former in the morning, at 11 o'clock; the latter in the evening, at half past 6.

Hoxton Academy.—The Anniversary of the Hoxton Academy (when three Students will deliver short discourses) is to be at Claremont chapel, on the evening of Wednesday, the 28th of June. The examination of the Students is to take place on the day preceding; but the annual meeting of subscribers will be postponed till Tuesday, the 5th of September, when it is hoped that the friends of the Institution may assemble at Highbury College. It is proposed to postpone also, till that time, the annual meeting of the ministers of the Hoxton Association.

The Annual Meeting of "the Protestant Society for the Protection of Religious Liberty" will be held at the City of London Tavern, Bishopsgate-street, on Saturday,

May 13th, at half past ten, for eleven o'clock precisely, when some illustrious friend to civil and religious liberty will preside.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received this month from the Rev. Messrs. S. Hillyard—J. Jukes—H. F. Burler—J. Gawthorne—Isaac Taylor—John Sibree—Thomas Fisher—Thomas Mann—W. Orme—S. Curwen—J. Betts—J. Fletcher—J. Roberts—J. Holgate—G. Redford—Dr. J. P. Smith—J. Blackburn.

Also from Messrs. A. Pellet—James Edmeston—W. G. Wilkins—C. Holmes—M. Swinney—J. B. Williams—Thomas Wilson—Amicus—A. G. L.—L.

No *Sceptic* begs to propose the following Query:—After the revolt of the ten tribes of Israel from the house of David, by whom was the order of Priesthood supplied in Solomon's Temple at Jerusalem? Were individuals selected from among the tribes of Judah and Benjamin, or was only part of the tribe of Levi implicated in the defection of their brethren?

Is it not implied in the Books of Ezra and Nehemiah, that the "Priests and Levites" were partakers of the captivity of Judah and Benjamin?

A *Country Pastor*, having been called upon in his ministerial capacity, to baptize the child of an unmarried female, wishes some of our intelligent Correspondents would give an answer to the following query. viz: What are the reasons, if any can be assigned, for not baptizing children who are thus born into the world; and if they should be baptized, what arguments can be adduced for the practice?

A *Dissenter* begs to ask, What civil privileges are enjoyed by the Protestant Dissenters of Scotland and Ireland, which are not possessed by English Nonconformists?

L. refers to the great interest excited by the course of Lectures recently delivered in London to mechanics, on the Evidences of Christianity; and, from the large attendance of young persons of a superior order also, he suggests that such a series would be highly beneficial in most towns throughout the kingdom.

A Correspondent in Derbyshire informs us, that a pamphlet, entitled "The Unitarian's Appeal," printed at Yarmouth, has been forwarded to himself, and other Calvinistic ministers, *by post*; by which they were most unjustly subjected to the charge of a **HEAVY DOUBLE POSTAGE**. As the "Appeal" is, in every sense, worthless, he returned it to the publisher by the same conveyance; which course he recommends his brethren to adopt, in similar circumstances, as the most effective method of restraining this unrighteous effort of Socinian zeal.

A facetious Correspondent recommends *Young Mortality* to imitate the doings of his venerable ancestor, and *repair* the inscriptions he gave us in the Monumental Remains, inserted in the last number, as he detects the following errata:—

For Ecclesiastæ read Ecclesiastæ.

For dilecte read dilectæ.

For convici read conjugi or conjugi.

For permueum read perennum.

For mœrenteo read mœrentes.

For exhausissit read exhausisset.

A *Looker-on*, observing that there are nearly fifty public services, and meetings of various Religious Societies, advertised for the present month, begs respectfully to intreat those gentlemen who may take part in the same to regard the exhausted state of those who will form their audiences, and to let short reports, short sermons, and short speeches be the order of the month.

Our friend *Rehsift* will perceive that the *delay* of his communication was not its *rejection*. We wish to "act fairly towards all" our Correspondents, which was the very reason we inserted the paper to which he alludes, rather than his own. He does not know how long that article was in our Portfolio before his communication came to hand.

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affect. serv^t. John Bettridge

S^r. M^r. Savage,

Yours most affectionately
in our Common Lord

Whitefield

I am Yaw affectionate
Wend. John Newton

Your affectionate Friend
W^m. A. B. C.

Thomas Gibbons.

See See

Autographs illustrative of the original Letters.

Pub. Nov. 1810, for the Congregational Mag. by B. J. Holdsworth. St. Pauls Church Yard, London.